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ABSTRACT

The curriculum guide is designed to promote understanding of Irish Americans and their culture in their homeland and in America. It is part of a series of guides about ethnic groups in America and in Connecticut. Written for grades nine through 12, the material is adaptable for younger readers or adults. A 15-question quiz to test students' knowledge of Irish culture introduces the guide. Seven units comprise the body of the guide. Statements of aims and objectives precede each unit and most units include an expository narrative, learning activities, a glossary, and a list of relevant books, films, filmstrips, and magazine articles. Unit one provides background information on Irish topography, climate, peoples, and the economy. Unit two outlines the history of Ireland from 200 B.C. to 1973 A.D., incorporating short biographical studies and a list of holidays. Unit three surveys patterns of migration to America and identifies the contributions, roles, and problems of Irish Americans. A list of Irish American institutions and organizations is included. Unit four concerns the Connecticut Irish and their demographic patterns. Unit five presents examples of Irish literature: poetry, drama, biography, fiction, folktales, and journalism. Unit six deals with fine and folk arts, architecture, dance, cooking, athletics, and recreation. Unit seven gives a very brief description of Ireland today. (DL)

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THE IRISH

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A CURRICULUM GUIDE
PREPARED BY
FRANK ANDREWS STONE

The Peoples of Connecticut
Multicultural Ethnic Heritage Studies Series
Number One

SP 011 073

WORLD EDUCATION PROJECT
U-32, SCHOOL OF EDUCATION
THE UNIVERSITY OF CONNECTICUT
STORRS, CT. 06268

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This monograph is part of "The Peoples of Connecticut" Multicultural Ethnic Heritage Studies Series. Other titles in the series are:

- Armenian Studies for Secondary Students, 1975
- The Poles: In Their Homeland, In America, In Connecticut, 1978
- The Italians: In Their Homeland, In America, In Connecticut, 1976
- The Jews: Their Origins, In America, In Connecticut, 1976
- The Puerto Ricans: On the Island, On the Mainland, In Connecticut, 1976
- The Scots and Scotch Irish in Connecticut: A History, 1978.

A teacher's manual, Learning About the Peoples of Connecticut, 1977 is also available.

Curriculum guides and monographs on other Connecticut ethnic communities are in preparation.

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Mr. Raymond J. Callahan, West Hartford
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Mrs. Gerard Johnson, Bethlehem
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THE IRISH
In Their Homeland
In America
In Connecticut

Before reviewing this curriculum guide and planning a course of study, it is important to remember that this manual has been written primarily for NON-IRISH people. It is a module of study comprised of seven units that are designed to help other peoples better understand Irish Americans and their culture. This curriculum guide and the package of instructional materials which accompanies it are flexible and in process. Contributions of information, media, and creative expression that relate to its topics are welcome.

Suggestions for Teacher Utilization

The units developed here are intended for use as a resource tool by teachers and students. This curriculum guide, however, is neither a textbook nor a syllabus. It has been prepared for use in high school settings and all of the materials in it should be comprehensible to most 9-12 grade readers. However, much of the material can also be adapted for use by younger students, and the curriculum should be appropriate for college and adult use as well.

UNITS - Probably in no situation would any of the seven units be implemented in its entirety or be approached exactly as presented in this curriculum guide. The aim has been to provide rich and varied resources from which appropriate instruction can be devised.

STUDENT ACTIVITIES - Many approaches to investigating each of the units are suggested, with the intent of involving students in carrying out research on many aspects of Irish and Irish American Studies that aren't stressed in the body of the unit.

VOCABULARY - Important words are identified in the unit presentations and also listed in separate glossaries. Often the words, themselves, can suggest interesting activities or student projects.

BIBLIOGRAPHY - Extensive lists of print media are annotated in each unit of study.

AUDIO-VISUAL MEDIA - A variety of instructional media regarding the Irish and Irish Americans has been identified and the necessary materials should be ordered well in advance of the time when they will be used.

What's Your I.Q. (Irish Quotient)?

How many of these questions about Irish and Irish Americans can you correctly answer?

1 In pre-Christian Ireland a *brehon* was a:
(a) miller (b) lawyer (c) poet (d) priest

2 What Irish American writer is especially associated with Connecticut?
(a) James T. Farrell (b) F. Scott Fitzgerald
(c) Eugene O'Neil (d) Betty Smith

3 What meat was contained in the original form of Irish stew?
(a) beef (b) kid (c) lamb (d) pork

4 How many signers of the American Declaration of Independence were born in Ireland?
(a) four (b) three (c) two (d) one

5 In Ireland under British rule the *factor* was the:
(a) tax collector (b) gatherer of church fees
(c) local rent collector (d) political agent

6 Irish Catholics founded the Knights of Columbus in 1882 at:
(a) Boston (b) Chicago (c) New Haven
(d) Worcester

7 The famous Irish family names Burke and Fitzgerald were originally:

(a) English (b) Dutch (c) French (d) Scottish

8 How many Presidents of the United States before John F. Kennedy were of Irish descent?

(a) none (b) two (c) six (d) ten or more

9 The *sliothar* is the ball used to play the Irish game:

(a) bowling (b) cricket (c) hurling (d) rugby

10 The term, Irish Ascendancy, referred to:

(a) Catholics (b) Whigs (c) Protestants (d) Tories

11 When did Alexander Bryan, a native of Armagh, Ireland, buy the last Indian land available in the town of Milford, Connecticut?

(a) 1601 (b) 1631 (c) 1661 (d) 1691

12 To the Irish, the word *plantation* means:

(a) a settlement of foreigners
(b) a large single crop farm
(c) seeding the fields in the spring
(d) a reforestation project

13 An Irish *currach* is a:

(a) mug (b) rake (c) cake (d) boat

14 How many among Connecticut's governors in the twentieth century were born in Ireland?

(a) none (b) one (c) two (d) three or more

15 *Cruit* is the Gaelic name for a:

(a) harp (b) jewel (c) pin (d) vial

Answers on the Irish Quotient test

1 b, a lawyer
2 c, Eugene O'Neil
3 b, kid
4 b, three
5 c, local rent collectors
6 c, New Haven
7 c, French
8 d, ten or more
9 c, hurling
10 c, Protestants
11 c, 1661
12 a, a settlement of foreigners
13 d, boat
14 b, one
15 a, harp

If you have scored all fifteen correct, you are pure Irish. A score of ten or more right indicates good knowledge about Irish affairs. Less than half correct suggests that you have a limited knowledge of the Irish. You will learn the background of all of these questions by studying the instructional units contained in this curriculum guide, as well as many other facts and ideas about the Irish of Connecticut and elsewhere.

Unit One
IRELAND AND THE IRISH

THE AIMS OF THE UNIT

The people who have studied this unit on "Ireland and the Irish" should have increased their perceptions regarding the location and condition of the country, be oriented to some of the factors that have produced modern Ireland, and possess better conceptual images about the homeland from which Irish Americans emigrated and to which many Americans go each year as tourists and visitors.

OBJECTIVES

1 Greater skill at identifying the main features of Irish topography and at locating the chief regions and famous sites in the country.
2 Ability to define and use correctly about twenty specialized terms connected with the geography and ethnology of Ireland.
3 Knowledge of the conditions of life in rural Ireland, which is the part of the country from which many people came to America, and recognition that the style of life in Irish towns and cities has been basically different from this agrarian existence.
4 Improved competence at analyzing the factors that were involved in economic, religious and social developments during the course of Irish history and seeing their implications.
5 Sensitization to the longstanding tensions between Celtic and Anglo-Saxon cultures, and between the Gaelic and English tongues.
6 Awareness that the Irish experienced conquest and colonization in their homeland, and were also often prejudiced against there.

IRELAND AND THE IRISH

Ireland is physically quite small, not even as large as our New England state of Maine, but still more than six times the size of Connecticut (32,595 square miles to 5,009 square miles). This "Emerald Isle", in reference to the rich green of its rain washed fields, is home to four and a half million Irish who have made a great impact on general world events and especially on the development of the United States of America.

The island of Ireland today is politically divided between the Irish Republic (Poblacht na h-Eireann) and Northern Ireland, which is politically an integral part of the United Kingdom. One of the ancient names used for Ireland by the Latin historians was Scotia. They referred to the islanders as *Scotti* or Scots. At a later date, however, these terms were associated with Scotland, from which at the narrowest point, Ireland is separated by only thirteen miles of the North Channel in the Irish Sea. The Scottish highlanders have many links with the Celts and their Gaelic tongue, which are also important aspects of Irish culture.

Both Greek and Latin writers liked to call Ireland *Ogygia* or "the most ancient", a hint of their concept of this land's antiquity. Another famous term for this land was *Hibernia.* One Irish-American organization today, the Ancient Order of Hibernians, takes its name from this historic title, which seems to have come from Ivernia (Iuvema or Iuvernia), the Latin term. Ireland's own Gaelic speaking inhabitants call their island Eireann and our word is an anglicized form of this: Eire-land or Ireland. This is the name by which the country has been known since the Vikings invaded it in the ninth and tenth centuries, A.D., and the Anglo-Normans conquered parts of it in the twelfth.

Ireland seems to have been considered an "Insula Sacra" or holy island since the fourth century of this era. The Roman poet, Rufus Festus Avienus, for example, described it in a famous geographical poem, saying:

> This Isle is Sacred named by all the ancients,
> From times remotest in the womb of
> Chronos,
> This Isle which rises o'er the waves of ocean,
> Is covered with a sod of rich luxuriance,
> And peopled far and wide by the Hiberni.

Fables were often blended with facts when the ancient geographers wrote about this little known land. Ptolemy, who had probably gleaned his information from Phoenician traders who had been to Ireland, however, drew a fairly correct map of the island in the second century. He also asserted that sixteen tribes of people were living there at that time. Pomponius Mela, another Latin author of Spanish origins writing in the first century A.D., informed his readers that:

> Beyond Britain lies Iuvernia, an island of nearly equal size, but oblong, and a coast on each side of equal extent, having a climate unfavorable for ripening grain, but so luxuriant in grasses, not merely palatable but even sweet, that the cattle in very short time take sufficient food for the whole day—and if fed too long, would burst.

Pomponius Mela, in common with most Latin writers, split the known world into two sections. He considered the Roman Empire to be the realm of high culture and civilization. Around its fringes lay the outer world, of which Ireland was a small part, viewed by Pomponius and other Romans as being barbarian and uncivilized. The Roman writers Pliny and Tacitus, for example, wrote about an "Ultima Thule", which was an island in the extreme northwestern part of Europe, and other ancient and medieval writers assumed that they must have had Ireland in mind. So from an early date, Ireland was thought of as a distant territory, far from the traditional western intellectual centers and more backward than they. The ancients were usually satisfied to know relatively little about Ireland, and a lot of their information about the island was incorrect. As relatively recently as during Oliver Cromwell's invasion of Ireland in 1649, for example, an English clergyman who accompanied the foreign troops was believed when he reported that every man in a captured fortress had a tail six inches long! Such wild tales can produce neither understanding nor appreciation of another people, however. If we wish to know more about the Irish who have emigrated to Connecticut, first we must have accurate information about the land from which they came.

IRISH CLIMATE AND TOPOGRAPHY

Ireland is located to the west of Europe and close to Great Britain. The Irish Sea separates it on the east from England, Wales and Scotland by stretches of water varying from about 20 to 120 miles in width. Ireland is a western outpost of the vast landmass of Eurasia and lies along the European continental shelf. It is as far west as Liberia in West Africa or Portugal on the Iberian peninsula. Ireland is between longitudes 5°30′ and 10°30′ W. It is also as far to the north as are the provinces of British Columbia and Newfoundland in Canada, at latitudes 51°30′ to 55°30′ N.

The close proximity of Ireland to Europe and the British Isles has made it possible for people to get to Ireland by moving west and also for the Irish to go east to Great Britain or Europe with ease. The Irish weather, though, comes right off the Atlantic Ocean, and would be much colder if it weren't for the warming Gulf Stream current. However, the maritime climate with its fairly equable temperature also causes a great deal of rain. This high humidity accounts for the country's fame for always appearing green and freshly washed. In the mountainous areas of Galway and Kerry almost 100 inches of rainfall comes down annually and even Dublin, one of Ireland's drier parts, has an average rainfall of 27.6 inches each year. Only Wexford and Waterford in southeast Ireland have less rainfall. This wetness is fairly evenly distributed throughout the year, with May the month when the Irish are likely to see the most sunshine.

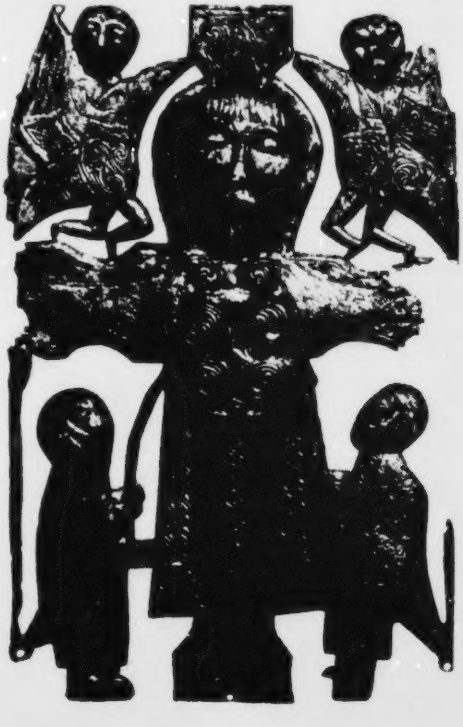
Ireland can be thought of as a 295 by 171 mile area with raised edges and a relatively flat center. Along most of its coasts there is a rim of disconnected mountain ranges that surround the lower central plain. These low mountains don't form complete chains, but they do produce sights such as the basalt cliffs of Antrim; the quartzite heights of Donegal, Mayo and Galway; North Clare's limestone regions; the sandstone masses of Kerry and granite Wicklow Mountains in the east. These high areas, however, cover only about an eighth of Ireland's total surface. In the northern and western sections of the country there are extensive groups of smaller hills that may be quite steep although they are rather low. Lakes called *loughs* and bogs often lie between these hills which are called *drumlins*. During most of Ireland's history, these drumlin regions, like the mountains, have also been barriers to military operations and discouraged farming in these parts of the country.

The middle and southern parts of Ireland's central plain have thousands of acres of *turf*, a semicarbonized peat, forming soggy areas known as *bogs*. The turf (or peat as Americans and Englishmen call it) is a traditional source of fuel, but these parts of the Irish terrain impeded movement and slowed down agricultural development. Mountainous areas, drumlins, bogs and plains, then, are some basic topographical features of Ireland that have helped to shape historical events in the country. Two key cultural divisions have been influenced by them. The first of these is the tendency for Ulster in the north to take divergent paths from those chosen by the rest of Ireland. The second is the traditional gap in their levels of development and prosperity between eastern and western Ireland.

THE IRISH PEOPLE

Ireland's position on the fringe of Europe has influenced its people. Archeologists believe that at the end of the last ice age about 15,000 years ago Ireland and Britain were still joined to the Continent by land bridges. Evidence of stone age hunters has been found in France and Spain, where cave paintings of the animals that they pursued can be seen today. No pictures like these have ever been discovered in England, but stone age flint implements have been dug up there. These suggest that hunting peoples probably roamed England at this time as well. No artifacts of this type have ever come to light in Ireland, however, possibly because there weren't enough animals there to meet the hunter's needs. By 6000 B.C. the sea level had risen as the ice caps melted, separating Ireland from what is now Britain. But the other land bridge over the North Sea between the eastern coast of England and the European lowlands was still above sea level. As a result, forests and swampy areas stretched from Denmark to York and Lancashire. Tribes of hunters could freely roam over this territory.

It is believed that the first Irish people took this land route from Scandinavia to Britain. Later, they probably succeeded in crossing the narrow body of water in the Irish Sea that is now called the North Channel between Scotland and Antrim in Northern Ireland. Some of the flint tools used by these middle stone age people have been unearthed at several places in Ireland, so their presence is evident. Unfortunately, though, even today we don't know what their houses looked like nor have any graves from this period been found. Apparently, this people lived by fishing and hunting. They seem to have been completely dependent on catching the creatures of the forests, lakes and seas to stay alive.



In the geographical area that we call the Middle East, however, a radical change in the way of life was developing. This was cultivating the soil through farming it in the new stone or neolithic age. Grain came to be planted and harvested, and domesticated animals were in use. Stone hoes and rough axes were invented. As the population grew, some of these Middle Eastern farming peoples were forced to move west in search of tillable land. These agrarian colonizers got to northwestern Europe by about 3000 B.C. and from there they pushed on across the sea to Ireland. At Lough Gur in county Limerick, remains of their houses have been unearthed. Axes that were made from a particular speckled stone found on Rathlin Island, off the northern coast of Antrim in Ireland have been found far to the south at Lough Gur, in Dublin and even in Southern England. It looks as though they were manufactured in Antrim and then exported from there, 5000 years ago!

Metal working peoples had gotten to Ireland by 2000 B.C. and used the local copper deposits to create bronze objects. Some of these were also exported to Britain and even got to Scandinavia. They also made beautifully decorated pottery objects of good quality. Eight hundred years later, around 1200 B.C., another group of settlers reached Ireland bringing short, heavy swords with them. Shields of bronze or leather were soon being made as protection against these new weapons.

Tribes who knew how to smelt iron came to Ireland by the sixth century B.C. and were called *Keltoi* by the Greeks. These are the peoples whom we know as *Celts*. They seem to have moved into Ireland in two major waves. Those who occupied the western part of the island came directly from Europe. The Celts in northeastern Ireland, on the other hand, migrated there from Scotland. By 150 B.C. these Celtic peoples were well established in Ireland and it was their culture that shaped the country for many centuries. The earlier population was still there too, of course, but they became Celticized and adopted the Gaelic tongue.

Celtic Ireland had an advanced culture, with a legal code and complex judicial and religious systems. The land was in the hands of *septs* or *tuatha* (literally peoples) who were ruled by their chiefs. The measure of a sept's prosperity was the number of cattle it owned, not the extent of its boundaries. Going back to ancient times there were also political units larger than the septs. Ireland's traditional five fifths, the Pentarchy of kingdoms there, had probably evolved by the start of the Christian era. The hill of *Tara* was the center of Meath, the main realm of the north, and three other states were linked with it to form a confederacy of four realms. Their chief or "high" king was considered the ruler or *ard ri* of all Ireland by the tenth century. *Cashel* was the place where the overking of Munster was crowned. The five traditional Irish kingdoms were later called Ulster in the north; Connaught, Meath and Leinster in central Ireland; and Munster in the southwest. Even today these Celtic realms can be seen by the grouping of Ireland's total of 32 counties into four major regions. All of Munster, Connacht and Leinster are in the Irish Republic, as well as three of the nine counties of Ulster. Thus, 26 counties comprise the Irish Republic while the remaining six in Ulster make up Northern Ireland. Today it is especially in the western areas of Ireland where Gaelic is still spoken as the mother tongue. For this reason, these regions are known as Gaeltacht.

Besides this Celtic influx, at least three other major ethnic influences have formed the modern Irish. The next important movement was the coming of the Vikings or Northmen. They invaded Ireland at the end of the eighth century A.D. These Danes, as they were called by the Irish, were a warlike, seafaring people who actually came from Norway. They settled at the ports of Dublin, Waterford and Limerick. The process of assimilating the Norse into Celtic civilization was already well along when the Irish under their famous *ard ri* Brian Borumha (Boru) defeated a Viking army in 1014 A.D. The Vikings were under Irish rule from that point on, although they maintained their separate culture for several centuries. There are many elements in modern Irish culture that can be traced back to the Norse.

The Normans who had previously settled along England's border with Wales invaded Ireland in 1169. They succeeded in capturing Dub-

lin, Waterford and Wexford. Soon Norman nobles were carving out estates for themselves in eastern Ireland. Many of these Norman enclaves were in the region around Dublin that later came to be known as the English *Pale*. A Pale is a safe district or enclave over which conquerers hold exclusive dominion. The term derives from the fact that it was originally fortified and partly surrounded by a palisade. Eventually the Anglo-Norman settlers came to be known as the "Old" English after other invasions had brought "New" English to Ireland. They became Gaelicized and began to consider themselves Irish. Many of the most famous families in modern Ireland, as well as some Irish-American families, are descended from these Normans.

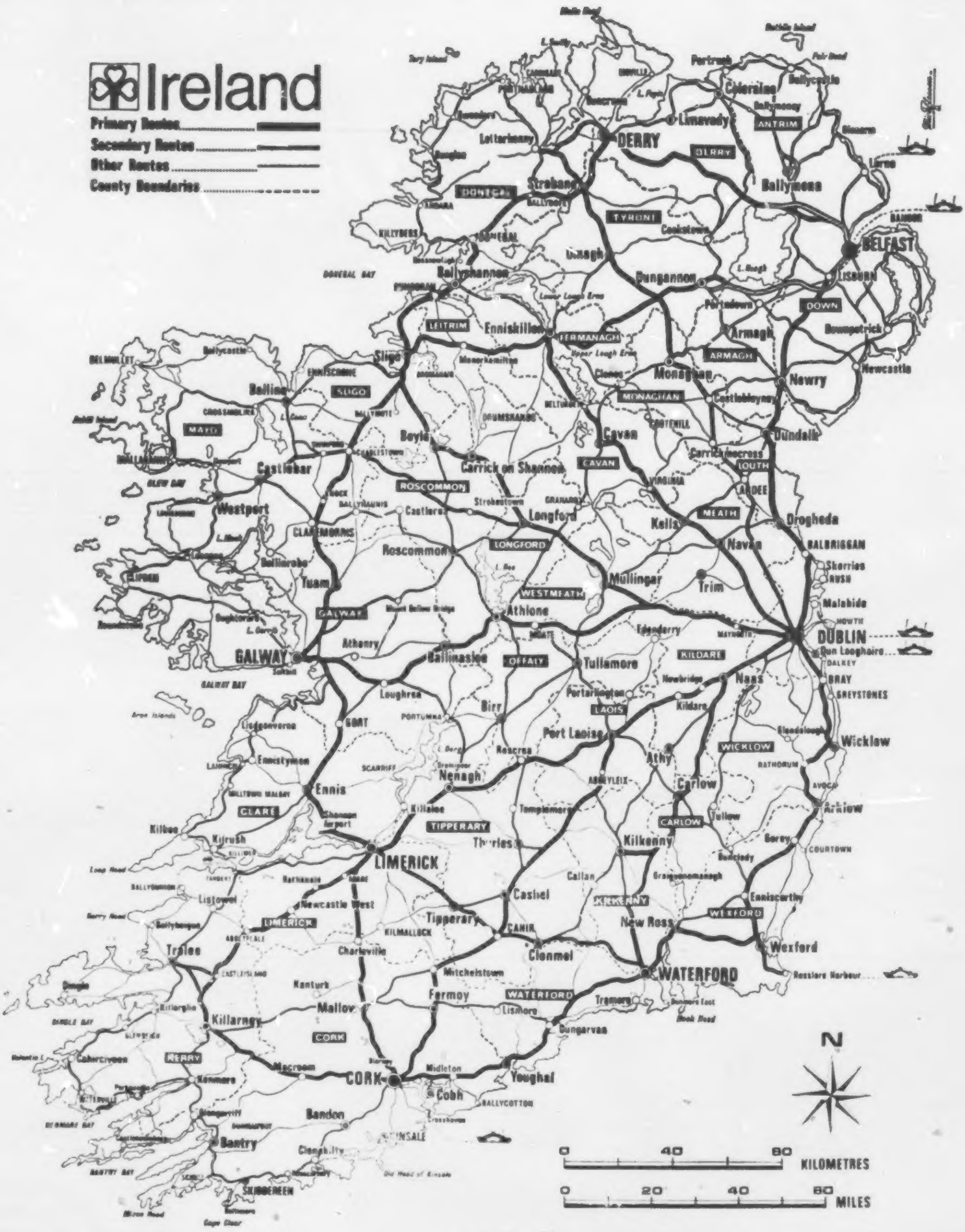
The last major additions to the inhabitants of Ireland occurred after 1500 when there were waves of Protestant immigration from England and Scotland. These influxes were often in the form of "plantations" in the sixteenth and seventeenth centuries. Large tracts of Irish land were frequently awarded to British officers for their services to the Crown or sold to speculators. Often the land had been confiscated from its previous Irish owners. A *plantation* consisted of bringing over large groups of loyal English or lowland Scottish Protestant farmers who were settled or "planted" on Irish soil. The newcomers were tenants who had to pay rents to their new landlord, making the arrangement profitable for those who acquired title to estates in this way. Also, the English or Scottish farmers were usually formed into local militia in order to discourage the Irish from attempts to repossess their former land. Due to these circumstances, the integration of the New English and Scottish settlers into Irish society was not as successful as had been the absorption of previous groups of newcomers to Ireland.

Almost 95 percent of the 2,978,000 people living in the Republic of Ireland early in the 1970's were classified as Roman Catholics. All of the other religious groups are very small minorities in this society. The *Church of Ireland* (Anglicans) are 3.7 percent; Presbyterians are 0.7 percent; Methodists 0.2 percent and Jews only 0.1 percent of the Irish people. There are about 830,000 Protestants in Northern Ireland in a total population that is estimated to be more than one and a half million. About a half million Roman Catholics live in Northern Ireland and they are the majority of the residents of the city of Londonderry and Tyrone and Fermanagh counties. Although they are in the majority elsewhere, Ulster Protestants are divided into three major sects, no single one of which is as numerous as are the Roman Catholics of the province. There are 413,000 Presbyterians, 345,000 adherents of the Church of Ireland, and 72,000 Methodists.

Knowing something about the composition of the Irish people helps us to understand why Americans of Irish descent aren't culturally homogeneous. We have seen that they are the products of complex processes of ethnic amalgamation and confrontation that have been going on for centuries. This blending of various heritages into the Celtic core is an important Irish characteristic. Another trait has been the Irish ability to resist total assimilation into Anglo-Saxon culture at home and abroad. The next unit will provide an overview of the rich fabric of Irish history.

THE IRISH ECONOMY

Even today almost a fifth of Ireland's na-

Ireland
Primary Routes
Secondary Routes
Other Routes
County Boundaries
Malin Head
Rathlin Island
Tory Island
Fair Head
Portrush
Coleraine
Ballycastle
Limavady
Ballymoney
ANTRIM
DERRY
Letterkenny
Dungloe
Glenarm
Larne
Ballymena
Strabane
DONEGAL
TYRONE
Cookstown
Killybegs
Omagh
BANGOR
BELFAST
DONEGAL BAY
Ballyshannon
Bundoran
Dungannon
Lower Lough Erne
LISBURN
Portadown
DOWN
LEITRIM
Enniskillen
FERMANAGH
Armagh
Downpatrick
Belmullet
Ballycastle
Enniscrone
Sligo
Manorhamilton
Upper Lough Erne
ARMAGH
Newcastle
Ballina
SLIGO
Clones
Monaghan
Newry
MONAGHAN
Castleblayney
MAYO
Achill Island
Boyle
Cavan
Dundalk
Carrick on Shannon
CAVAN
Carrickmacross
Clew Bay
Castlebar
LOUTH
ROSCOMMON
Westport
Castlerea
Strokestown
Longford
ARDEE
Drogheda
MEATH
Claremorris
Kells
Clifden
Roscommon
LONGFORD
Navan
BALBRIGGAN
Ballinrobe
Skerries
RUSH
Tuam
Mullingar
Trim
Malahide
WESTMEATH
Athlone
HOWTH
GALWAY
Athenry
Edenderry
DUBLIN
Galway
Ballinasloe
KILDARE
Dun Laoghaire
OFFALY
Tullamore
DALKEY
GALWAY BAY
Loughrea
Naas
BRAY
Aran Islands
Newbridge
GREYSTONES
GORT
PORTUMNA
Birr
Portarlington
Kildare
LAOIS
Lisdoonvarna
Port Laoise
Glendalough
Wicklow
Ennistymon
Roscrea
Athy
WICKLOW
SCARRIFF
Nenagh
ABBEYLEIX
RATHDRUM
Carlow
AVOCA
Ennis
Arklow
CLARE
Shannon Airport
Killaloe
Templemore
Tullow
TIPPERARY
CARLOW
Kilkee
Kilrush
Thurles
Kilkenny
Gorey
COURTOWN
LIMERICK
Loop Head
Callan
Bunclody
Rathkeale
Cashel
Listowel
Newcastle West
Enniscorthy
KILKENNY
LIMERICK
New Ross
WEXFORD
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Mallow
Lismore
Dingle
Killorglin
Killarney
DINGLE BAY
Dungarvan
CORK
Valentia I.
Cahirciveen
KERRY
Macroom
Midleton
Kenmare
CORK
Youghal
Cobh
BALLYCOTTON
Bandon
KINSALE
Bantry
Clonakilty
BANTRY BAY
Old Head of Kinsale
SKIBBEREEN
Mizen Head
Cape Clear
N
0
40
80
KILOMETRES
0
20
40
60
MILES

tional income is earned by farming and nearly 45 percent of the nation's exports are agricultural products. Although the proportion is declining, 29 percent of Ireland's working population are still farmers. There were many more farmers in Ireland in the nineteenth century when many Irish were forced to emigrate from their homeland. The chief contributing factors to their displacement were excessive dependence on a single crop for home consumption and the export of other foodstuffs in order to earn the money with which to pay land rents. A remarkable aspect of the adjustment of Irish-Americans to their new surroundings was that this largely rural people successfully became town and city dwellers in the United States. Irish horses have long had a worldwide reputation and woolen goods from Ireland are justly famous. Other important Irish farm products are cattle, milk and pigs.

Geography textbooks written as recently as the early 1960's explain why the Irish lacked the resources for industrialization. The main cause of insufficient Irish industrial development until after World War II wasn't simply the relative lack of energy resources and raw materials, however. Keeping a limited industrial capacity in Ireland was a pillar of the imperial policy as long as the British ruled the country. This colonial objective wasn't unique to Great Britain, and the British applied the same policy in many other of their colonial possessions. In fact, regulations that the British first applied to Ireland were often later used throughout the Empire. Even after the Irish had achieved home rule and eventual independence from Great Britain, their official policy was very nationalistic for a long time. It aimed at protecting what few industries Ireland had, but didn't encourage industrial growth.

The Irish government changed its outlook and encouraged economic expansion only after the mid-1950's. Then, three five-year plans were carried out, beginning in 1958, 1963 and 1969. Incentives for new industries in the form of tax concessions and grants were made. These policies succeeded in bringing almost 500 new businesses to Ireland. Some of them are owned by the Irish and others are foreign owned. Irish industrial exports increased by more than five fold and employment in manufacturing activities grew from 44,000 to 207,000.

Ireland now exports beer and liquor, carpeting, clothing, electrical equipment, glassware, machinery and pharmaceuticals. This is a remarkable achievement for a small country that lacks many raw materials and has few sources of cheap power. It was made possible because a favorable climate for investment was created, Ireland had good labor conditons, and the country is strategically located for markets in Europe and Great Britain. However, Ireland now faces problems that are caused by inflationary prices and considerable labor unrest. The Irish Republic has an Anglo-Irish Free Trade Agreement with Great Britain which helps make its products competitive in England. Ireland also joined the European Common Market on January 1, 1973, lessening its historic isolation from the economy of the Continent.

The first canal in Ireland was built in 1741 and was the pioneer waterway of this type in all of Great Britain. By the early nineteenth century canals linked Dublin to the Shannon River. One of these, the Royal Canal, is now closed to boats; but the Grand Canal is still kept in repair and is used for pleasure trips. In their heyday the canals were routes over which goods and passengers moved and were also used for transporting British troops around the country. Due to this canal construction in their homeland, some of the earlier Irish immigrants to the United States were familiar with canal building and labored on American canal projects.

Railroads were also built in Ireland early in the nineteenth century and many an Irish immigrant swung a sledge hammer to help construct the ribbons of steel that were laid across America. There is still an extensive rail network in Ireland today, but the 54,000 miles of Irish roads carried almost a fourth more freight tonnage and thirty-four times as many passengers as rode rails in a recent year. The emigrants leaving Ireland often sailed on Irish ships that might also be carrying Irish food stuffs to England, Europe or America; for provisioning was a major enterprise in the country. Two main Irish shipping lines still operate, both of which are state-owned. Belfast in Northern Ireland is a famous shipbuilding center where many British liners of the past, such as the *Titanic*, were constructed. Ships carry few passengers now, but about half of the trade between ports in the Irish Republic and the Continent moves in Irish vessels. Eleven countries are also linked by *Aer-Lingus,* Irish International Airlines, a company which the Irish government sponsors. The famous air field at Shannon is the world's largest duty-free port.

LEARNING ACTIVITIES

(1) There are persons who have recently visited Ireland in most communities in Connecticut. Locate several such people and invite them to share their impressions of that country with your class. They may also have slides, artifacts and craft objects to show. Compare their perceptions of Ireland.

(2) View some of the films on Ireland. For each of these media presentations consider:

- (a) How do the various regions of Ireland appear to be similar? In what ways do they seem different?
- (b) On the basis of the impressions that you gained from the film, contrast rural, town and city life in Ireland.
- (c) Identify how many of the historic sites depicted in the film are pre-Celtic, Celtic, Norse, Anglo-Norman or "New" English. Does this treatment suggest anything about relative impact or the ways in which Irish view their past?
- (d) Imagine that you were a young person living in Ireland as it is depicted in the film. How would your style of life be affected? What things would remain the same?

(3) Poll some people who have an Irish heritage in your school or community in order to identify the regions of Ireland from which their families originally emigrated to the United States.

- (a) From which parts of Ireland and when did most of these families come?
- (b) Can you speculate about the reasons that might have caused them to relocate in America?
- (c) Are most of the reasons basically environmental? Economic? Political? Religious?

(4) Trace the area that was included in the Pale on a topographical map of Ireland that shows soil fertility and land use.

- (a) What reasons can you discern for the English to prefer this particular part of the country?
- (b) How might its having been historically part of the Pale affect this region?
- (c) Would the people who emigrated to America from the Pale be the same or different from those who originated elsewhere in Ireland?
- (d) Apply the same analysis to Ulster.

(5) Look up the various plantations that have occurred in Irish history and shade them in on an outline map of Ireland.

- (a) Which parts of the country were favored for British settlement?
- (b) What sections of Ireland were left to the Irish?
- (c) Can you explain the reasoning behind these British policies?
- (d) How did they affect the movement of people in and out of Ireland?

(6) Locate someone who speaks Gaelic or obtain a recording of this tongue. Listen to the language.

- (a) In what ways does Gaelic sound different from English?
- (b) As a speaker of English can you understand Gaelic?
- (c) How has Gaelic influenced the English language in Ireland and among people of Irish origins in the United States?
- (d) Did any of the people of Irish extraction in your school or community have families that originated in the *Gaeltacht*?
- (e) How did the language factor influence their mobility in Ireland and their early adjustment to America?

(7) Find out more about Brian Borumha (Boru) and his impact on the development of Irish culture.

- (a) What were some of the causes of the conflicts between the Celts and Norse in his day?
- (b) At what other junctures of Irish history might another Brian Boru have changed the flow of events?

(8) Obtain a recording of the famous Irish

"The Harp That Once Through Tara's Halls" and play it in class.

(a) Locate historic Tara on an outline map of Ireland.

(b) Explain the allusions in the ballad.

(c) Why do you think the Irish have preserved the tradition of Tara over the centuries?

(9) Imagine a conversation between Coady, the cottage lad in *New Boy in Dublin*, and Maurice O'Sullivan, who wrote his autobiography in *Twenty Years A-growing*. How are their experiences in adjusting to Ireland's capital city similar? In what ways are their differences due to variations in the rural origins of the two boys, different times about which they wrote, or divergent personal perspectives? What are the parallels between their memories and those that a recent Irish immigrant to the United States might have?

(10) Examine several of the objects in the Irish Studies Resources Box.

(a) Why is pottery an especially popular Irish craft?

(b) What is the story behind Irish glass crystal? How does it illustrate the impact of British policies on Ireland?

(c) Hold the chunk of turf (peat) and describe it. Is it lighter or heavier than you expected? How efficient a fuel do you think it would be?

(d) Why is the *currach* (a rowboat for four or more people made by stretching tarred canvas over a wooden frame) used by Irish fishermen?

(e) What are baskets used for in rural Ireland? Where would the Irish gather the reeds from which they are woven?

(11) Invite small groups of your students to act as review panels. Each group will look over one of the five textbooks listed in the "Instructional Resources" part of this unit that contain material on Irish geography.

(a) Report on the assumptions and perspective of each treatment.

(b) Are the "frames of reference" constant regarding the area or region of which Ireland is a part? What is the most valid notion of the larger territory to which Ireland is linked?

(c) Can any "slanting" be identified in these textbook treatments of Ireland?

(d) Which text do the students prefer? Why?

GLOSSARY
Unit One: IRELAND AND THE IRISH

ard ri - the title of the ancient "high" king of Ireland.

bog - soggy area in which a semi-carbonized turf called peat is found.

British - the subjects of Great Britain (the United Kingdom) which today is comprised of England, Scotland, Wales and Northern Ireland. The "New" English and Scottish settlers who came to Ireland were British.

Cashel - the hill which became the site where the overking of Munster was crowned.

Celts - tribes of Gaelic- speaking, farming people who came to Ireland from western Europe or Britain beginning in the sixth century, B.C.

Church of Ireland - the Anglican communion in Ireland that was the established religion there during much of the British rule.

currach - a rowboat made by stretching tarred canvas over a wooden frame.

drumlins - small hills

Eireann - Ireland in the Gaelic tongue

Gaeltacht - the western enclaves in modern Ireland where Gaelic is still spoken as the mother tongue.

Hibernia - a Latin designation for Ireland derived from Ivernia (Iuverna or Iuvernia).

lough - the Gaelic word for lake. Lough Neagh in Northern Ireland is the largest body of inland water in Great Britain.

Norman - an inhabitant of Normandy, originally Northmen or Vikings, who intermarried with the local people after they had conquered this part of France in the tenth century. They later conquered England and came to Ireland from there. Irish historians often refer to these Anglo-Normans as the "Old" English.

Norse - invaders who came to Ireland from Norway and were known as Danes or Vikings by the Irish.

Ogygia - a classical name for Ireland that alludes to its antiquity.

Pale - the district in eastern Ireland over which the Anglo-Normans and later the "New"

English exercised direct rule.

peat - a spongy, partly carbonized sod or turf that is used as fuel in parts of Ireland.

plantation - the settlement of groups of English or lowland Scottish Protestant farmers on estates obtained by the British in Ireland.

Scotti - a term used by Latin historians for the early inhabitants of Ireland.

sept - a social grouping based on the notion that everyone in it is descended from a common ancestor.

Tara - the place where the overkings of Meath, and after the tenth century the "high" king of Ireland, were crowned.

INSTRUCTIONAL RESOURCES

ATLASES AND MAPS

The Atlas of Britain and Northern Ireland. Oxford: Clarendon Press, 1963. 200 pp. of maps and a gazetteer.

Irish topography, population, communications systems, employment, geology, and vegetation are all represented. (high school, college)

Irish Family Names Map: Arms and Medieval Locations. Dublin: Geoffrey Chapman, Ltd., 1970. $2.00

The location of the Gaelic septs and the areas inhabited by the famous Hiberno-Norman families of "Old" English after the Anglo-Norman invasion are shown, as well as 192 heraldic shields. It is useful for reference and attractive for display. (middle, high school, adult)

Map of Ireland. Dublin: Irish Tourist Board, 1974. Free.

This excellent, full-color 16x23 inch map has drawings of four Irish sites, pictures of modern Irish coins and general information for tourists on the back. (all ages)

Map of Ireland. London: Geographia.

The counties of Ireland are shown in different colors on this map which is available for a modest price. (all ages)

Northern Ireland From the Air. Belfast: Queen's University, 1964. 101 pp., glossary, bibliography and color map. Illustrated with 42 photographs.

The appearance of Northern Ireland is presented through a geographical text, line drawings and photographs taken from the air in this small atlas. (high school, college, adults)

Oxford Regional Economic Atlas: Western Europe. Oxford: Oxford University Press, 1971. 96 pp.

Maps showing the topography of Ireland and the United Kingdom, their physical geography, land use, demography, agriculture, fishing, fuels and mining, industry and trade, transportation, universities and libraries are contained in this volume, which also has a gazetteer. (high school, college, adults)

The Visitor's Map of Ireland. Dublin: Geoffrey Chapman, Ltd., 1971. $2.00

This is a beautiful, full color map is surrounded by the arms of the counties of Ireland and color photographs of scenes from the country. Excellent for reference and bulletin board or display use. (all ages)

BOOKS

Andrews, J.H. "A Geographer's View of Irish History" in T.W. Moody and F.X. Martin, (eds.), *The Course of Irish History.* Cork: The Mercier Press, 1967. pp. 17-19. $5.95 pb.

This article was the text of a Radio Telefis Eireann broadcast designed to be a popular survey of the geographical context of Irish History. It contains three maps and five photographs that illustrate the topography and religious distribution of Ireland. (high school, college, adult)

Danaher, Kevin *The Pleasant Land of Ireland.* Cork: The Mercier Press, 1970. 87 pp., with illustrations and a map.

The Irish countryside, its landscape, farms, dwellings, and people are presented in this little book. The text and pictures are based on T.V. broadcasts made in 1967. (middle and high school)

Davies, Derek A. *Ireland.* This Beautiful World, Vol. 37. Palo Alto, California: Kodansha International Ltd., 1972. 94 pp., with 65 color photographs and a map. $2.75 pb.

Dublin, Ireland. Dublin: Dublin Regional Tourism, 1974. 15 pp., color illustrations, maps. Free.

This brochure is designed for tourists rather than students, but it does provide visual images of the city and short descriptions of its landmarks. (middle, high school, adult)

Freeman, T.W. *Ireland: A General and Regional Geography,* Fourth Edition. London: Methuen, 1972.

This is a scholarly survey appropriate to advanced students (high school, college, adult)

Fodor, Eugene and Rober C. Fisher, (eds.), *Fodor's Ireland 1975.* New York: David McKay Co., Inc., 1975. 469 pp., maps and index. $7.95.

An extensive section called "The Face of Ireland" gives details on the regions of the country and there is an essay on "Ireland Today—Warily into the Twentieth Century" by Donald Connery, pp. 11-32, with interesting data. (high school, college, adult)

Gillmor, Desmond. *A Systematic Geography of Ireland.* Dublin: Gill and Macmillan, 1971.

This is the geography textbook intended for use in Irish secondary schools and it is very well written. (high school, college, adult)

Ireland in Pictures. Visual Geography Series. New York: Sterling Publishing Company, 1971. 64 pp. $1.25 pb.

Chapters on the land, history, government, people, and economy are accompanied by 97 black and white photographs and a map. (elementary and middle school)

Ireland: Personally Yours. Dublin: Irish Touris. Board, 1974. 32 pp. Free.

A tour of Ireland with regional maps and descriptions of interesting spots in the country is provided by this well illustrated piece of tourist literature. (elementary, middle, high school, adult)

Killanin, Lord and M.V. Duignan. *The Shell Guide to Ireland,* Rev. Ed. London: Ebury Press, 1969.

The best one volume general reference work on this subject. (all ages)

MacManus, Seumas "Ireland in the Lore of the Ancients" in *The Story of the Irish Race: A Popular History of Ireland.* Rev. Ed. New York: The Devin-Adair Company, 1969., pp. 19-22.

Some concepts of Ireland in antiquity are briefly surveyed in this short chapter. (middle, high school, adults)

Moore, Desmond F. *Dublin. Baile Atha Cliath.* Dublin: Cultural Relations Committee of Ireland, 1965. 43 pp., illustrated with photographs and drawings, bibliography.

The monuments and architecture of Ireland's capital city are described, period by period. (high school, college, adult)

Northern Ireland. New York: British Information Services, 1973. 13 pp. Free.

Ulster topography and characteristics are briefly summarized in this booklet, in which most of the space is devoted to presenting a British perspective of the disturbances in the province. (high school, adult)

Quigley, Lillian Fox *Ireland.* New York: The Macmillan Company, 1964. 114 pp., bibliography and index. Illustrated with photographs. $4.00

Good descriptions of the land, climate, the Irish people, life in rural Ireland, the cities and the economy can be found in this book. It also contains a chapter on the Irish in America. (middle, high school)

White, Terence De Vere *Ireland.* New York: Walker and Company, 1968. 161 pp., glossary, notes, who's who and index. 40 black and white illustrations, 3 maps.

Although this is primarily an historical account, the book also has chapters on Irish architecture, industry, commerce and tourism. It is written in British rather than American English. (high school, college, adult)

NOTE. Most of the items published in Ireland can be ordered from: Hodgee, Figgis and Company, Ltd., St. Stephen's Court, Dublin, Ireland.

FICTION, MEMOIRS AND PICTURE BOOKS ABOUT IRISH LIFE

Bulla, Clyde Robert *New Boy in Dublin.* New York: Thomas Y. Crowell, 1969. 41 pp., illustrated with drawings. $3.75.

Coady, a cottage lad, gets the opportunity to go to Dublin. He works in a hotel and finds out about urban life. (8-10 year olds, or it could be read to younger children)

Gidal, Sonai and Tom *My Village in Ireland.*

New York: Pantheon, 1957.

Rural family life in Ireland is the focus of this story and picture book for children. (8-12 year olds)

Dillon, Eilis *The Coriander.* New York: Funk and Wagnalls Co., Inc., 1963. 211 pp. $3.50.

Set on Inishgillan, a little island off the coast of Ireland, the problems of this underdeveloped part of the country are conveyed through an interesting story. (14-16 year olds)

Luibheid, Colm *All the Green Gold: An Irish Boyhood.* New York: Praeger, 1970. 194 pp. $5.95.

These are warm-scenes drawn from growing up in Galway and Dublin during the 1940's and 1950's with memories of having attended a strict Jesuit school, life in wartime Ireland and traveling about in the country. (middle, high school, college, adult)

O'Sullivan, Maurice *Twenty Years A-growing.* New York: Viking Press, 1933, 1963. 298 pp. $4.00.

This account was originally written in Gaelic by a young fisherman who was on the Dublin police force at that time. His autobiography describes growing up on the little Blasket Islands off the coast of Kerry and is full of insights about traditional Irish culture. (middle, high school, college, adult)

Sayers, Peig *Peig: The Autobiography of Peig Sayers of the Great Blasket Island.* Syracuse: Syracuse University Press, 1974. 212 pp., introduction for American readers, map and 14 pen and ink drawings.

Translated from Gaelic, this is the life story of a woman who grew up and lived on the Blasket Islands. It is a powerful piece of folk literature that provides a wonderful picture of life in rural Ireland in very naturalistic accounting. Older students will enjoy reading this for themselves and parts of Peig's story could be read aloud to younger children. (high school, college, adult)

FILMS

Carefree Ireland. 16 mm., color, sound, 22 minutes.[1]

This promotional film for tourism shows the types of vacations that can be experienced in Ireland.

Green for Ireland. 16 mm., color, sound, 20 minutes.[1]

Urban and rural Ireland are toured in this film which includes shots of pubs, the cliffs of County Clare and a Gaelic storyteller.

Guiness's and the Grand Canal. 16 mm., color, sound, 15 minutes.

A tour of the historic Grand Canal depicts the impact that changes in Irish ecology and economy have had on it. Print sale only. $250. Sherman Films, Inc., P.O. Box 6, Cathedral Station, New York, N.Y. 10025. (212) 787-5400

Ireland. 16 mm., color, sound, 25 minutes.[1]

Castles, monuments, crafts and typical activities are shown in this visit to many regions of the Irish countryside.

Ireland. 16 mm., color, sound, 20 minutes, 1966.

The physical characteristics of Ireland and their impact on the Irish people and economy are stressed. (middle and secondary schools) International Film Bureau, 332 South Michigan Ave., Chicago, Ill. 60604. (312) 427-4545

Ireland--A Family of Killarney. 16 mm., color, sound, 16 minutes.

The daily activities of an Irish family and a tour of rural ireland comprise this film. (elementary, middle school) Frith Films, Box 8467, 1275 Lincoln Ave., San Jose, CA 95125.

Irish Boy: Story of Sean (2nd Edition), 16 mm., color, sound, 15 minutes, 1972.[1]

Irish geography and style of living are introduced in a film that contrasts rural scenes with ones taken in Dublin and Shannon. (elementary, middle school)

No More Yesterdays. 16 mm., color, sound, 24 minutes.[1]

The famous sights from all over Ireland that visitors go there to see are featured in this film.

Prospects of Ireland. 16 mm., color, sound, 24 minutes.[1]

Cottages, Celtic ruins, industries, castles and motorcycle racing are featured in this panoramic view of Ireland's beauty spots.

See You At the Pillar. 16 mm., color, sound, 18 minutes.[1]

The many faces of Dublin and the people who made it famous are the subject of this film, but Nelson's pillar in O'Connell Street, Dublin, was blown up by the IRA in early 1966.

This Is Ireland. 16 mm., color, sound, 14 minutes.[1]

A lot of information about Ireland is conveyed completely through animation, with drawings of the places that are mentioned in the narration.

FILMSTRIPS

Irish Children. Color, 70 frames, 1969. Encyclopaedia Britannica. (elementary, middle school)

The Irish Republic: Geographical Background. Sound, color, 1970. Eye Gate House, 146-01 Archer Avenue, Jamaica, N.Y. 11435. (middle and high school, adult)

JOURNAL ARTICLES

Conly, Robert L. "Northern Ireland: From Derry to Down", *National Geographic,* 126 (2) August 1964, pp. 232-267.

34 color illustrations are accompanied by a lively narrative and color map of the six counties. (all ages)

Johnson, J.H. "The Political Distinctiveness of Northern Ireland", *Geographic Review* 52 (1), January, 1962, pp. 78-91.

This is an analysis of the unique factor that produced Northern Ireland, with fourteen maps and graphs. (high school, college, adult)

Morton, H.V. "The Magic Road Round Ireland", *National Geographic,* 119 (3) March, 1961, pp. 293-333.

The text is accompanied by 34 photographs, mostly in color and a color map. Some views are a little dated but they include a currach and island scenes. (all ages)

Scofield, John "The Friendly Irish", *National Geographic,* 136 (3) September, 1969, pp. 354-391. 30 color pictures and a map.

This attractive account of conditions in modern Ireland also contains information about changing island life there that fits in with some of the suggested readings in this unit. (elementary, middle, high school, adult)

IRISH GEOGRAPHY IN SELECTED TEXTBOOKS

Barrows, Harlan H., Edith P. Parker and Clarence W. Sorensen *Old World Lands: Geography For Today's World.* Morristown, N.J.: Silver Burdett Company, 1964.

Four pictures and two pages of text provide a brief geographical orientation in "Ireland", pp. 37-38. (elementary)

Cooper, Kenneth S., Clarence W. Sorensen and Lewis Paul Todd *The Changing Old World.* Morristown, N.J.: Silver Burdett Company, 1969.

In "The British Isles", pp. 179-189, only seven paragraphs directly concern Ireland, but there are good land use and rainfall maps of the British Isles. (middle, grades 6-8)

Glendinning, Robert M. *Europe and The Soviet Union.* Boston: Ginn and Company, 1965.

Unit 2, "The British Isles", pp. 27-62, contains excellent maps and charts with a good general description of the region that features specific sections on Northern Ireland and the Irish Republic. (middle, grades 6-8)

Kolevzon, Edward R. and John A. Heine *Our World and Its Peoples.* Boston: Allyn and Bacon, Inc., 1966.

Ireland is presented in the context of northwest Europe, which might help students to conceive of the country in regional terms. (middle, grades 6-8)

McCall, Edith, Evalyn Rapparlie and Jack B. Spatafora *Man–His World and Cultures.* Westchester, Ill.: Benefic Press, 1972.

There are six paragraphs and one rustic scene to represent Ireland among six pages on the British Isles. See "The Republic of Ireland", pp. 112-113. (middle, grades 5-7)

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[1] All of these films may be loaned free to adult organizations and colleges from Tribune Films, 38 West 32nd Street, New York, N.Y. 10001. (212) 594-5287. Your PTA or PTO could probably sponsor their use in your school.

Unit Two

KEY CONFRONTATIONS IN IRISH HISTORY

1. Celts, Vikings and Roman Christianity
   300 to 1160 A.D.
2. Anglo-Normans in Ireland
   1169 to the late fifteenth century
3. Protestant Conquest and Plantation from Great Britain
   Sixteenth to eighteenth centuries
4. Issues of Land and Trade Rekindle Irish Activism
   Eighteenth and nineteenth centuries
5. Ireland's English Question: Home Rule, Independence and the Compromise on Northern Ireland
   Twentieth century

THE GENERAL AIMS OF THE UNIT

This study of the "Key Confrontations in Irish History" is intended to provide an orientation to five major themes in the experiences of the Irish people that caused important events to happen and shaped the social structure. It isn't an exhaustive presentation of everything in the Irish past, but rather concentrates on a few areas that give the necessary background for comprehending American Irish institutions and movements.

OBJECTIVES

(1) Developing a basic chronological understanding of the times and conditons within which important incidents in Irish history occurred.

(2) Building a greater awareness of the impact that cultural and political events have had on the material conditions of life and the social organization of the Irish people.

(3) Recognition of the roles and contributions of nine Irish leaders.

St. Patrick, c. 389-461 A.D.
Columba and Columban: Two Irish Apostles
Hugh O'Neill, Earl of Tyrone, 1540-1616
Theobald Wolfe Tone, 1763-Nov. 19, 1798
Daniel O'Connell, 1775-1847
Charles Stewart Parnell, 1846-1891
Patrick Pearse, 1879-May 8, 1916
Eamon De Valera and *Fianna Fail*, 1882-

(4) Identification of nine battles or military actions that are crucial events in the thinking of many people who are concerned with Irish affairs.

The Battle of Clontarf, April 23, 1014
  Known as "Brian's Battle", this was the conflict at which the Celts defeated the Vikings, but the Irish King, Brian Boru, was killed.
The Battle of Faughart, October 14, 1318
  The defeat and death of Edward Bruce ending attempts at Scottish intervention.
The Battle of Philtown, 1462
  The Yorkist Earl of Desmond defeated the Lancastrian Butlers of Ormond
The Battle of Knocktoe, 1504
  Kildare wins over the Clanricard Burkes
The Battle of Kinsale, 1601
  Mountjoy's defeat of the Gaelic Irish and their Spanish allies.
The Ulster Rebellion, October 23, 1641
  The native Irish attack and massacre English and Scottish colonists.
Oliver Cromwell's Irish Campaigns, 1649-1650
  A puritan army severely punishes the Irish rebels and supporters of Charles I.
The Battle of the Boyne, July 1, 1690
  Protestants under William of Orange defeat French and Irish Catholic troops led by James II.
The Easter Uprising, April 24-30, 1916
  Irish nationalists proclaim the Republic and hold out against the British army for six days.

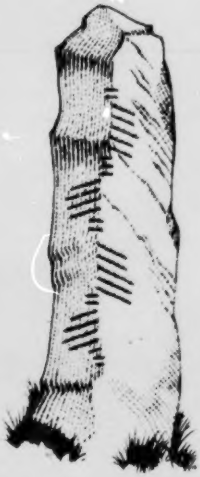
(5) Knowledge of ten organizations that have sparked famous Irish movements.

The Society of United Irishmen, October 14, 1791
The Orange Order, 1795
Young Ireland and the *Nation*, 1842

The Tenant Right League, 1850
Fenianism, 1858
The Irish National Land League, 1879
The Gaelic League, 1893
Sinn Fein and the *United Irishman*, 1899
The Irish Republican Brotherhood and *Irish Freedom*, 1910
Ulster Volunteers, 1912
The Irish Volunteers, 1913

(6) Comprehension of the political development of modern Ireland in the Irish Free State, January 7, 1922; Eire, June 14, 1937; and The Republic of Ireland, April 18, 1949.

(7) Acquaintance with the thirty-five terms related to Irish history that are defined in the Glossary.



An Ogham Stone

I.
Celts, Vikings and Roman Christianity
300 - 1160 A.D.

The richness of Irish history makes it impossible to include all aspects of this subject in any program of Irish Studies. Rather than attempting to focus on too wide a range of material, it is suggested that teachers center historical instruction around five themes. The first of these is the exciting period of almost a thousand years when Celtic Ireland developed, adopted Roman Christianity, propagated that faith to other peoples in Britain and Europe, and were invaded by the Norse or Vikings.

Perhaps it will be most valuable if students find out something about traditional Celtic culture, get acquainted with some of the great Irish leaders of the "Age of Faith" and consider the contributions made by the Vikings in Ireland.

Chronology

200 B.C. Celtic peoples begin to reach Ireland and achieve dominance over the tribes that preceded them there. During the next five centuries, their heroic deeds are preserved in the traditions of Irish saga.

300 A.D. The Irish start mounting raids against Roman Britian.

432 A.D. It is traditionally believed that St. Patrick came to Ireland to preach Christianity at about this time, although there is speculation about the exact date when he arrived.

563 St. Columba founded the monastery of Iona as an evangelization center for Britain.

590 St. Columbanus initiates the Irish mission to the continent of Europe at about this time.

650 Monastic communities flourish, in Ireland and produce illuminated manuscripts such as the Book of Durrow.

700 Irish metal working produces beautiful objects such as the Tara brooch and Ardagh chalice, ushering in a Golden Age.

795 The Norse or Vikings carry out their first raid on Ireland.

800 The Book of Kells is created at about this time.

841 Vikings, or Danes as the Irish called them, establish Dublin and make other coastal settlements that become Ireland's first trading centers.

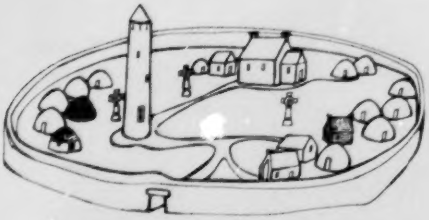
1002 Brian Boru gets recognition as high-king of Ireland.

1014 The Vikings are defeated by Brian at the Battle of Clontarf, but the Irish high-king loses his life.

1152 The Archbishop of Armagh is recognized as the primate of Ireland at the Synod of Kells.

1157 Mellifont Abbey, the first Cistercian center in Ireland, is established.

1162 St. Lawrence O'Toole becomes the Bishop of Dublin.



Monastic communities, such as Kells, included round towers, hign crosses, church structures of various periods from wooden to stone structures, and monks' cells or huts of stone sometimes thatch roofed.

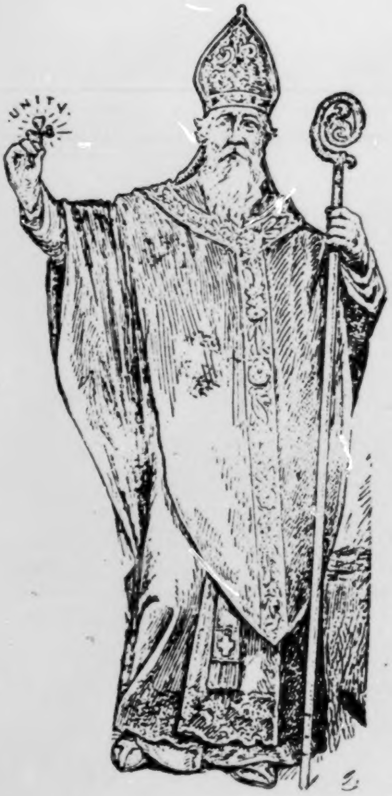
ST. PATRICK

That Patrick was born in Roman Britain is known, probably in 389 A.D., although there isn't complete agreement about other aspects of his career. Patrick, himself, stated that his father was a *decurion*, a member of the land-owning class. His family had probably been Christians for the previous two generations because Patrick mentions that his father was a deacon and his grandfather a priest or presbyter. The boy had learned some Latin before the age of sixteen when he was abducted from his home by raiders.

They carried Patrick off to Ireland, where for at least six years he had to serve them as a shepherd. After dreaming of getting free, he ran away and finally stowed on board a ship that took him to Gaul. Later, Patrick was able to make his way back to his family in Britain.

Patrick had another dream, however, which contained a letter and a cry from the Irish. His former captors were pleading, "We beseech you, holy youth, to come and walk with us once more." By now, Patrick had studied the Bible and he did accept the missionary task of returning to Ireland. We also know that Patrick was consecrated as a Christian Bishop, although when or by whom isn't clear.

There were already some Christians in Ireland, but Patrick writes of baptizing thousands and of ordaining priests to serve these new converts. His ministry in Ireland continued for a long time and monasteries and convents grew up there under his guidance. The date of Patrick's death is placed between 460 and 493 A.D. by various scholars. Due to him, many Irish had come into contact with the Roman world and large groups of them had adopted its religion, Christianity.



COLUMBA AND COLUMBAN:
TWO IRISH APOSTLES

A boy was born in Donegal, Ireland, probably on December 7, 521 A.D., who carried Irish Christianity to Scotland. His name was Columba, "a dove" or Colum Cille, and his parents probably belonged to the Celtic royalty. The lad was raised as a Christian, joined the monastic life as a young man and was ordained a deacon and priest. He established at least one monastic community in Ireland and also founded some churches there.

Controversies seem to have been raging in Ireland in Columba's day, because in 562 or 563 he had to leave his homeland. Twelve friends went with him and they constructed a little monastery on the island of Iona, off the Scottish coast. From Iona, these Christians made missionary journeys to preach to the Picts and Scots who lived on the mainland. There are reports of Columba's friendship with the King of the Picts, and his contests with the Druids, who were the priests of the old pagan religion. An old Gaelic ode to Columba declares, "He was not a gentle hero, he was capable of involking condemnation upon his opponents and the unrighteous." This was the type of emissary that the times demanded and Columba certainly deserves his reputation as the apostle to the Picts and the Scots.

Two or three generations after St. Patrick's death, a Christian mother in the part of Ireland that is now the province of Leinster had a son. She named him Columban, and he grew into an ascetic, scholarly young man. He eventually joined the famous monastic community at Bangor, in today's Ulster. After spending a period of time there, he led a party of twelve missionaries to Brittany, on the French coast. The little band walked from there to Merovingia where they began to preach Christianity to the people.

Columban and his associates soon set up a small monastery in a place called Annegray. It was among the foothills of the Vosges mountains in the Kingdom of Burgundy. Later, larger quarters were needed and Columban established a famous community at Luxeuil, still in the Vosges mountains. Here, a very demanding discipline was maintained, even more severe than the one practiced by the Benedictine Order.

Eventually Columban's ascetic practices and puritanical beliefs offended Theodoric, the King of Burgundy. He deported Columban from his realms. Again a wanderer, Columban reached Italy where he was well received by the Lombards. He was able to establish another monastery there at Bobbio, among the hills located between Genoa and Milan. Here his missionary work went on until his death in about 615 A.D. Columban had helped to bring the Christian faith to many pagan pockets of Europe, he had reformed the Frankish Church of his time, and, as a result of his efforts, Irish monasteries had been planted in many parts of the continent from which Celtic culture was widely diffused.

2.

Anglo-Normans in Ireland

1169 to the late fifteenth century

This segment of instruction is concerned with about three hundred years of Irish history. Four main themes can be used as the means of developing some general concepts regarding the Irish experience during this long period. First, students could become aware of the nature of Anglo-Norman culture that was injected into Ireland by the invasion of these people. Second, they could come to better understand the many continuing links that the Irish had with the Papacy and continental Roman Catholicism. Third, they could appreciate the involvements of Irish leaders in the various controversies and intrigues for power. Finally, the evidence that there was a clash between the traditional culture and social organization of Celtic Ireland and the customs and institutions of the Anglo-Normans can be presented.

Chronology

1169 The Anglo-Normans led by Richard FitzGilbert de Clare, Earl of Pembroke, invade Ireland and capture Dublin in 1170.

1171 King Henry II of England comes to Ireland and his Anglo-Norman vassals along with many of the Irish princes and churchmen do him homage.

1175 Rory O'Connor is confirmed as *ard ri* of Connaught by the Treaty of Windsor, provided he accepts Henry II as his overlord.

1200 The Anglo-Normans build the first of hundreds of large stone castles, those at Trim and Carrickfergus, in order to control the Irish countryside.

1224 Friars of the Dominican Order come to Ireland.

1231 Franciscan monks arrive in Ireland.

1235 The Kingdom of Connaught is invaded by the Normans to bring it under English control.

1270 The Carmelites enter Ireland.

1280 Augustinian monks begin to work in Ireland.

1297 The first representative Irish Parliament meets in Dublin.

1315 Edward Bruce, King Robert Bruce of Scotland's brother, invades Norman Ireland, is crowned high-king and attacks the English outposts.

1318 Edward Bruce is killed at the Battle of Faughart on October 14.

1366 The English controlled Parliament of Ireland adopts the Statutes of Kilkenny making it a crime for British settlers in the country to speak Gaelic, wear Irish clothing or follow the local customs.

1399 While King Richard II of England is in Ireland to fight the Gaelic lords there, Henry of Lancaster takes his throne as Henry IV.

1462 An Irish army siding with the Yorkish claimant to the English throne defeats Lancastrian troops, and brings the Fitzgeralds, Earls of Desmond and Kildare, to power in Ireland.

1487 Lambert Simmel, a pretender to the English throne, is proclaimed King Edward VI at Christ Church Cathedral in Dublin in March, but within three months he is defeated by Henry VII at Stoke, England.

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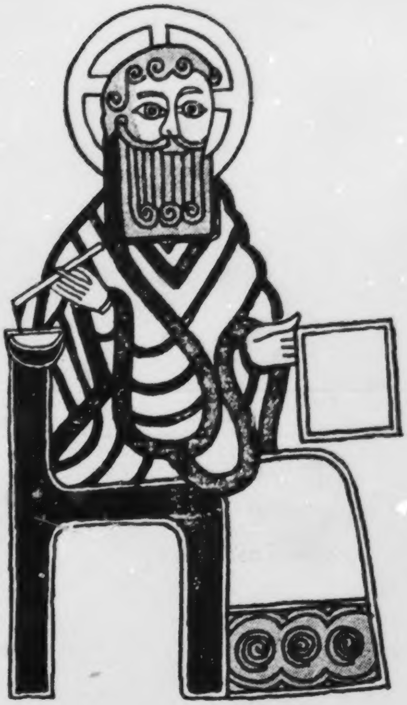

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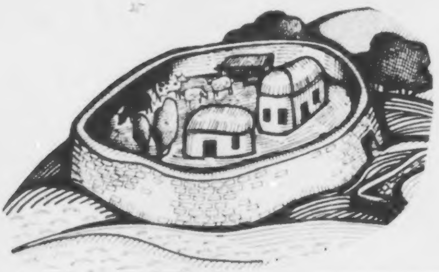

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3.

Protestant Conquest and Plantation from Great Britain

Sixteenth to eighteenth centuries

The two hundred years on which this part of the unit is focused was the time when many of the factors in all of the subsequent Irish experience were created. The events of this era are so complicated that it is difficult to teach all of them. Students, however, can certainly trace the evolution of the antipathy of Protestants for Catholics, the development of English policies regarding Ireland that have had long range effects, and the causes of a steady loss of Irish manpower and leadership.

Chronology

1504 The Earl of Kildare, the "all-but-king of Ireland" defeats the Clanrickard Burkes in the Battle of Knocktoe. Kildare continues to act as the vassal of the Tudor kings of England.

1534 The "Silken Thomas" revolt led by Thomas Fitzgerald, son of the Earl of Kildare, is the result of Henry VIII's efforts to extend his authority in Ireland and his Protestantism. "Silken Thomas" and his five uncles are executed in 1536, ending the power of the Kildares.

1541 Henry VIII is proclaimed "King of Ireland" by the Irish Parliament replacing the previous title of "Lord of Ireland" used by English monarchs.

1542 The main Irish nobles have to surrender their Celtic titles and claims in exchange for English titles and land grants under English common law.

1549 Leix and Offaly are set aside as areas for English settlement, marking the start of the British policy of "plantation" in Ireland outside of the original Pale.

1553-58 Mary I restores Papal authority in England and Ireland, making Roman Catholicism the established faith in both countries.

1558-60 Elizabeth I comes to the throne, and the Anglican Church is re-established in England and Ireland.

1562 Shane O'Neill leads a revolt against Elizabeth's officers in Ireland, but is defeated and killed in 1567.

1568 The Earl of Desmond leads a four year rebellion in Munster, during which he makes appeals for help to the Pope and the King of Spain.

1579 The Second Desmond Rebellion is supported by Italian and Spanish troops who land in Kerry in 1579 and 1580.

1580 The Anglo-Irish Catholic landowners of Leinster revolt against English rule under Viscount Baltinglas.

1584 Archbishop Dermot O'Hurley of Armagh, the Roman Catholic Primate of Ireland, is executed by the English on June 19 because he refuses to accept Elizabeth's policy of religious uniformity.

1586 English settlements are attempted in Munster by granting estates to "adventurers" who agree to bring colonists to these plantations, but the plan fails due to the resistance of the Gaelic population in that region.

1588 The Spanish Armada is defeated by the English but some of its ships are wrecked on the coasts of Ireland and all but a few of the survivors are caught and executed.

1592 Trinity College, Dublin, is founded as the only institution of higher education. For centuries, admission to it is the exclusive privilege of members of the Protestant established Church of Ireland.

1595 Hugh O'Neill begins a rebellion against the English in Ulster which at first succeeds.

1601 The Irish rebels and their Spanish allies are defeated by the English at the Battle of Kinsale in December.

1607 The "Flight of the Earls" takes place on September 14, when Hugh O'Neill and other Gaelic lords leave Ireland.

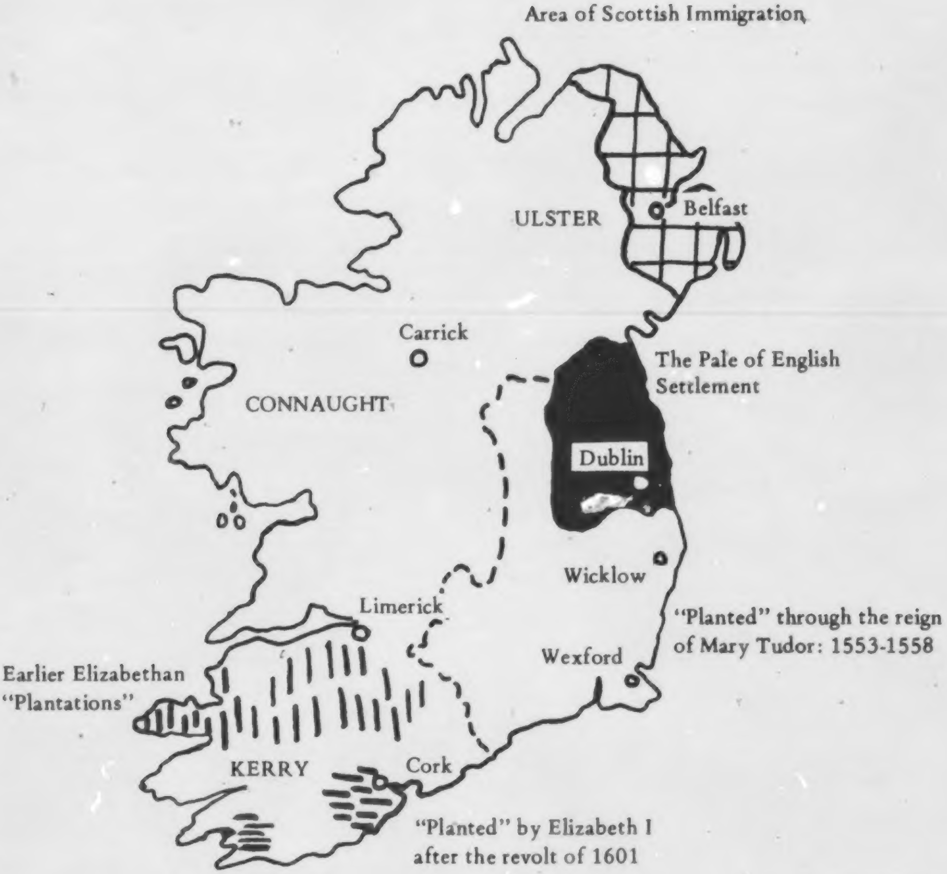
1608 Lands that have been confiscated from the rebellious Irish leaders are "planted" with English and Scottish settlers loyal to the British Crown.

1641 The native Irish in Ulster revolt against the English and Scottish colonists that were planted in their midst, kill many of them, and take over control of much of this region.

1642 A general assembly for the Kingdom of Ireland is established at Kilkenny by the Irish rebels who are joined by the Roman Catholic heirarchy. It agrees to recognize Charles I, provided that he backs the Catholic demands.

1649 Forces loyal to the crown, the Parlia-

IRELAND FROM 1500 TO 1603


Area of Scottish Immigration
ULSTER
Belfast
Carrick
CONNAUGHT
The Pale of English Settlement
Dublin
Wicklow
Limerick
"Planted" through the reign of Mary Tudor: 1553-1558
Wexford
Earlier Elizabethan "Plantations"
KERRY
Cork
"Planted" by Elizabeth I after the revolt of 1601

HUGH O'NEILL, EARL OF TYRONE
1540-1616

Strife between the English and Irish grew during the reign of Queen Elizabeth. To the Roman Catholic Irish, Elizabeth was an illegitimate ruler whom the Pope excommunicated in 1570. England's chief concern during most of the Elizabethan era, however, was to avoid open conflict with France and Spain, h Catholic enemies in Europe. Only after the Spanish Armada was defeated in 1588 could England give her full attention to suppressing the Irish.

Ulster, in the north of Ireland, was led by a noble family whose head was termed "The O'Neill". However, English law forbad the use of "The" to indicate status, and granted him the title, "Earl of Tyrone", instead. In every sense, this was a struggle between traditional Gaelic customs and those of the Tudor conquerers. In 1594 Hugh was installed as The O'Neill and quickly forged an alliance with Hugh Roe or "Red Hugh", another chief who was The O'Donnell. These two Hughs now made three demands on the English. They wanted freedom to practice their Catholic religion, the recall of all but two of the British garrisons in Ulster, and the removal of English sheriffs from their lands. At the same time, the Irish leaders wrote to the King of Spain, pleading for his assistance in their struggle, which soon became a bloody one.

The Irish Earls were victorious at first, and many others joined with them. Most of the countryside was on their side, but the townspeople generally allied themselves with the English, on whom their trade depended. In 1601 the Spanish finally sent an expeditionary force to Ireland, but it was too small, got there too late, and landed at Kinsale on the southern coast. The two Hughs and their men made forced marches to come to the aid of the Spanish, but the English defeated them. Hugh Roe went to Spain to ask for more help, but he died there without getting any. By 1603 the English general, Lord Deputy Mountjoy had forced almost all of Ireland to give in.

Queen Elizabeth knew that she was dying and she agreed to pardon Hugh O'Neill and restore the Earldom of Tyrone to him, provided that he would swear to be loyal to the British throne. The O'Neill accepted these terms and for the next four years he tried to live up to his agreement under King James I, who now ruled England. He probably expected that the House of Stuart would be more sympathetic to the Catholic Irish. The old Gaelic order was passing away, however, and by 1607 he and several other Gaelic leaders of Ireland realized that their futures were dark under English rule. On September 14, these Irish leaders and their families fled to France, and from there went to Rome. This incident in known as "The Flight of the Earls" and it illustrates how the British domination of their country forced many Irish to go into exile. The English now earnestly set about controlling the country. They vigorously maintained the Protestant Ascendancy, began to move Protestant settlers onto plantations that were carved out of the land that had been taken from Irish owners, and set up an extensive system for collecting taxes. Many young Irishmen followed the Earls. They served in the armies of the Catholic rulers of Europe, earning the nickname of "The Wild Geese" because of their flight from Ireland.

4.
Issues of Land and Trade Rekindle Irish Activism
Eighteenth and nineteenth centuries

The effects of England's colonial and mercantilist policies on Ireland form the main part of this section of study. Students should come to understand the underlying land and trade problems, the causes and effects of Irish famines, and the awakening of movements for home rule and national independence. These are the eras when Ireland produced some great leaders, such as Wolfe Tone, Daniel O'Connell and Charles S. Parnell, who not only influenced the course of Irish history but also had an impact on Irish Americans. The development of America was affected by British policies such as conscription, transportation, land grants and assisted emigration that were regular features of Great Britain's rule in Ireland.

Chronology

1704 A Test Act is passed by the English to keep Protestant dissenters from having complete civil rights in Ireland. As a result, there is a large emigration of Presbyterians from Ulster to America during the next fifty years.

1724 Jonathan Swift writes the *Drapier's Letters* protesting British policies in Ireland.

1740-41 The potato crop, which is the staple food of the peasants, fails and some 200,000 people in Ireland starve.

1759 Henry Flood is elected to the Irish Parliament and he becomes the leader among Irish Protestants called "patriots" who protest England's exploitation of Ireland.

1761 Secret societies among the Irish peasants called "The Whiteboys" oppose oppressive landlords, tithe gatherers for the established Anglican Church and tax collectors. Similar protests go on for the next fity years.

1767-72 The Lord Lieutenant of Ireland Viscount Townshend, struggles to assert the authority of the British Crown against the "spoils system" employed by wealthy Irish and he further arouses Flood's patriots.

1775 Henry Grattan succeeds Flood as the patriot leader and many Irish are openly sympathetic with the American struggle for independence from Great Britain.

1778 Most of the regular troops stationed in Ireland are sent to fight in America, so the Irish Volunteers are organized to maintain order. Some of the anti-Catholic landholding regulations in the Penal Laws are abolished by Gardiner's Act and a second law in favor of the Catholics is passed in 1782, as measures to obtain Irish support for Great Britain.

1779 Trade restrictions on Irish goods are lifted by the British government due to pressure from the patriots and the intervention of the Irish Volunteers who support "Ireland's Rights".

1780-83 The Irish Volunteers demand legislative autonomy from England. The Irish courts are freed from British control, but then the movement rejects using armed force and it quickly declines.

1789 The July Revolution against the monarchy starts in France and many Irish reformers see eye to eye with the French Republicans.

1791 All the Irish who favor democratic reforms band together in the Society of United Irishmen. Theobald Wolfe Tone, one of its leaders, writes *Argument on Behalf of the Catholics of Ireland.*

1793 France and Great Britain go to war on February 1. A Catholic Relief Act grants limited civil rights to Roman Catholic property owners in Ireland in an effort to obtain their backing.

1794 The Dublin Society of United Irishmen is banned by the British and goes underground. Its leaders contact the French, intending to get their help to lead an armed uprising against the British and establish an Irish Republic.

1795 Maynooth College is founded so that Irish Catholic clergy can be prepared without going to Europe where the Catholic powers are hostile to Great Britain.

Wolfe Tone leaves Ireland for America on June 13.

The Orange Society is formed.

1798 The United Irish Uprising takes place during May and June, and it fails.

Wolfe Tone is court martialled on November 10 and commits suicide on November 19.

1800 The British and Irish Parliaments pass an Act creating a legislative union between Great Britain and Ireland, ending the separate parliament in Dublin. It begins on January 1, 1801.

1803 Robert Emmet leads an uprising and is tried and executed in September.

1808 Daniel O'Connell begins to gain prominence as an Irish Catholic leader.

1823 The Catholic Association is founded.

1829 The Catholic Emanicpation Act is passed by the British Parliament.

1837 The reign of Queen Victoria begins.

1842 Davis, Duffy and Dillon put out the first issue of *The Nation* on October 15.

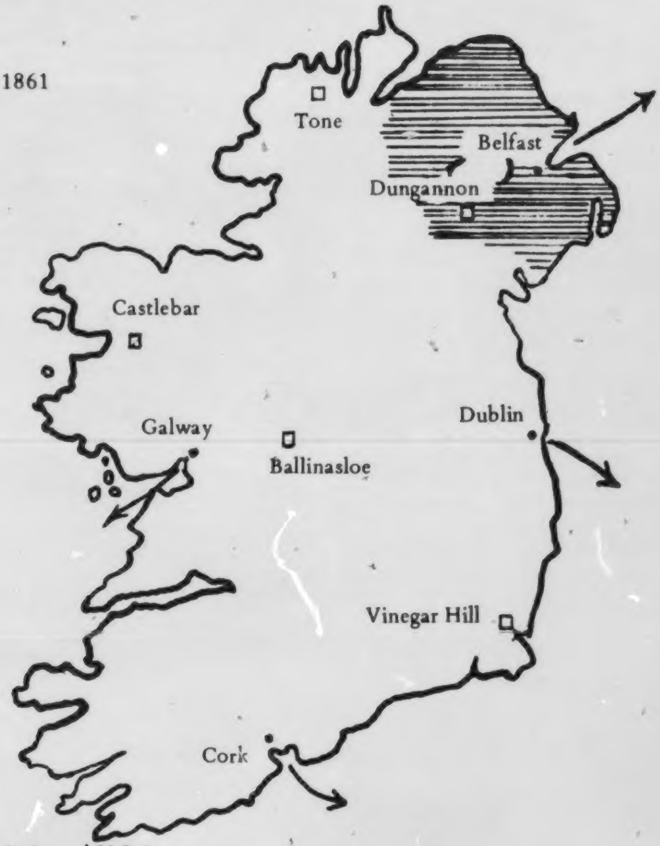
1843 O'Connell announces that this will be "Repeal Year" ending the legislative union between Britain and Ireland but refuses to use violence. He accepts the government's prohibition on mass meetings in October.

1845 The potato blight strikes the crop in eleven Irish counties in the fall.

1847 The famine is at its height and soup kitchens are set up.

O'Connell dies in May, having completely broken with the Young Ireland movement

iRELAND 1789 - 1861


Tone
Belfast
Dungannon
Castlebar
Galway
Ballinasloe
Dublin
Vinegar Hill
Cork

● Ports for emigration to Britain and U.S.A.
□ Battles of the 1798 rising of
the United Irishmen
≡ Area with over 50% protestant population.
Home of Orange Society formed to resist
Catholic Union Irishmen.

that advocated using physical force to bring Irish independence.

1848 Mitchel begins publishing the *United Irishman* in February.

During the summer there is a Young Ireland uprising in Munster.

Massive emigration is going on.

1850 The Tenant League is formed in August.

1851 The Catholic Defense Association is set up.

1858 The Fenian Movement is founded.

1863 The first issue of *The Irish-People* comes out on November 28 and continues publication until September 16, 1865.

1866 The American Fenians carry out a raid on Canada in June.

1867 The Fenian uprising in Ireland takes place in five counties in March.

1869 The Church of Ireland is disestablished.

1870 Isaac Butt begins the Irish Home Rule Movement.

1877 Parnell replaces Butt as president of the Home Rule Party.

1879 The Irish National Land League is founded in Dublin on October 21. It soon spreads to the United States.

1880 Parnell addresses the Congress of the United States on February 2.

1881 Coercion Acts are passed to suppress Ireland.

1883 The American National League is founded at Philadelphia and Tom Clarke is sentenced to penal life servitude in the wake of a dynamite campaign.

1890 Parnell issues a manifesto to the Irish people but loses the leadership of the Irish Parliamentary Party as a result of his affair with Mrs. O'Shea. He marries her, but dies on October 6, 1891.

1895 Home Rule prospects are ruined by the Conservative victory in the general elections.

1896 The Irish Socialist Republican Party is founded by James Connolly and its newspaper, *The Worker's Republic*, begins publication in 1898.

1899 The Gaelic League initiates its official organ, *An Glaidheamh Soluis*.

THEOBALD WOLFE TONE
1763 - November 19, 1798

A "Free Parliament" had been granted to Ireland in 1782, due to the efforts of the Irish Volunteers and "home rule" was supposed to accompany it. Most Irish were soon disappointed, however, and ballads about their cynicism began to be sung:

What came in Eighty-two?
  The name of a free nation
A parchment liberation
  That came in Eighty-two!

A Dublin lawyer by the name of Theobald Wolfe Tone agreed with these sentiments. He once described the Renunciation Act by which the English had agreed that the Irish could legislate for themselves as "the most bungling imperfect affair" that left "three-fourths of our peoples slaves as it found them."

Wolfe Tone was a Protestant lawyer born in Dublin in 1763. He had attended Trinity College there, but was more interested in his social life than in studying. At twenty-two he eloped with a sixteen year old girl, and his new family responsibilities brought him back to seriously preparing for the bar. In 1790 Tone published a pamphlet in which he argued that Ireland ought to stay out of England's quarrels with France and Spain. The next year he wrote *An Argument on Behalf of the Catholics of Ireland*, claiming that the Irish Parliament was corrupt and stating that it could be reformed only if Catholics and the more forward looking Protestants joined forces.

Tone's assertions attracted interest in Belfast, which was then the center of the linen and shipping industries. Many Belfast Presbyterians hated the Anglican Protestant Ascendancy which favored the landlords and considered the Presbyterians to be dissenters. They invited Tone to their city in 1791 and after having lengthy conversations with him, the Belfast Society of United Irishmen was established on October 14. A similar organization was founded the next month in Dublin. They were both originally middle class debating clubs that tried to influence public opinion by publishing manifestos. They advocated calling a national convention to reform the parliament, abolish the tithes that were being paid to the Church of Ireland (Anglican) and lower taxes. At the same time, however, there was serious agrarian discontent in Ireland and soon competition for land had weakened the Catholic and Protestant alliance. The Catholics had their organization called "The Defenders" and the Protestant "Peep O'Day Boys" became the militant Orange Society in September, 1795. Great Britain was now at war with France, so the English were anxious to end the Irish turbulence at their back door.

Tone had been in contact with William Jackson, an English clergyman who was acting as a French agent in Dublin. In the spring of 1794 Tone gave Jackson a survey of the Irish situation that made it look as though a French invasion of Ireland would be welcomed. Soon after, however, Jackson was caught, convicted of treason, and committed suicide. The English then decided to get rid of Wolfe Tone by having him emigrate to their American colonies. Tone went there, but then he went to France in 1796 in order to agitate there for a military force to be sent to Ireland. An army of 14,000 French troops did go to Ireland in December and Tone accompanied them, but their invasion effort was a total flop.

In May, 1797, the United Irishmen, who had formed underground societies after they were banned by the British government, began a rebellion. Small French forces were sent to aid the Irish rebels against the British, and Wolfe Tone sailed with one of these as an officer. The French ships were almost immediately captured by a larger English squadron and Tone once again fell into the hands of his enemies. This time, he was court martialed in Dublin and sentenced to be hanged, drawn and quartered. Refused a death by the firing squad, Tone took his own life on November 19, 1798. Today he is considered one of the chief national heroes of Ireland and a pioneer in the long struggle for national independence.

DANIEL O'CONNELL
1775 - 1847

Daniel O'Connell, born at County Kerry in 1775, was the son of a Catholic landowner there. When in 1792 Roman Catholics were finally allowed to practice law in Ireland, O'Connell was one of the first to be admitted to the bar. Soon he was a prosperous attorney and then he turned his attention toward a second career in politics.

The Act of Union between Great Britain and Ireland in 1800 had removed the Irish Parliament from Dublin. The Irish now had a hundred seats in the House of Commons in London, as well as some representation in the House of Lords. However, all of the Irish M.P.'s were from the Protestant Ascendancy and, of course, most of the members of both Houses of Parliament were British. Irish Catholics were demanding complete emancipation and their full political rights, as well as a solution to the pressing land problems in Ireland.

The Catholic Association was organized by Daniel O'Connell in 1823. It was the first organization among the Irish majority to obtain mass support and the backing of the Catholic clergy. A penny a month "Catholic rent" was contributed by each of its members. Its impact was felt when in the 1826 election four counties chose Protestants who were committed to the objectives of the Catholic Association. A famous election took place in County Clare in 1828 when Daniel O'Connell ran as a Catholic for a seat in Parliament, knowing that he would not be allowed to take it even if he won. The Catholic Association carried the day and O'Connell got more than twice as many votes as were cast for his opponent.

A Catholic Emancipation Act was now introduced into Parliament and it became law on April 13, 1829. O'Connell and the Catholic Association were now heroes and he triumphantly went to take his seat in London. During his twelve years in Parliament, O'Connell was able to obtain several reforms for Ireland by cooperating with the Liberal (Whig) Party. The tithes paid to the Church of Ireland were reduced, more people were allowed to vote and local government was improved.

The election of 1841, however, brought the Conservatives or Tories back to power. They were led by Robert Peel who had always opposed equal treatment for Catholics. O'Connell now realized that Ireland could never achieve its aims under the terms of union with Great Britain, so he launched a massive anti-union campaign. He founded the Repeal Association and organized mass meetings all over Ireland.

Apparently, he believed that these demonstrations would convince the British to quit the country. On the contrary, the English became all the more determined to remain in control at any cost. Prime Minister Sir Robert Peel declared:

> There is no influence, no power, no authority which the prerogatives of the crown and existing laws give to the government, which shall not be exercised for the purpose of maintaining the union; the dissolution of which would involve not merely the repeal of an act of parliament, but the dismemberment of this great empire. . .

The British were smarting from the loss of their thirteen American colonies that had formed the United States and they were determined to prevent any more defections. On October 8, 1843 a huge mass meeting in support of repeal was scheduled to take place at Clontarf, near Dublin. The British banned this gathering within a few hours of the time it was to have started. O'Connell was committed to working within the law, so he respected the ban and cancelled the meeting. Efforts to repeal the Act of Union continued after this incident, but much of their drive had been lost. O'Connell never recovered his prestige as the repeal leader and he died in 1847 knowing that his movement had failed. On the other hand, his work had stimulated a group of young Irish patriots who came to be known as "Young Ireland". They published a weekly called the *Nation* that popularized concepts of independence which had a lasting impact on their country. O'Connell had also influenced the outlook of the Irish Catholics in America who were contending with nativist and "Know Nothing" opposition to them having their full rights as citizens. Today, O'Connell's memory is cherished by the Irish because of his efforts to obtain justice for Catholics and his attempt to end the Union of Ireland and Great Britain.

CHARLES STEWART PARNELL
1846 - 1891

Parnell was born into the Protestant-Anglo-Irish landowning class in 1846. His father was Irish and his mother an American. He got most of his education in England, coming back to County Wicklow to live the life of the landed gentry for a time. He was elected to Parliament from Meath in 1875 as an adovcate of Home Rule for the Irish, although on most issues he was a conservative. Parnell did oppose the Irish landlord system which he believed was undermining the national economy. He also intensely disliked the British, possibly as a result of his American mother's anti-English views.

Parnell's great talent was as a party manager. He was able, for example, to construct a political base in the Irish Land League, organized by Michael Davitt in 1879, of which he was the president. He founded a newspaper to adocate Home Rule called the *United Irishman*. Beginning in 1882, he developed a political machine in Ireland called the Irish National League.

The American Irish contributed financial and moral support to Parnell. The Fenian movement in the United States backed him, although there was never any formal alliance between them. After 1877 the American Fenians adopted the "new departure" policy of encouraging the revolutionary as well as constitutional nationalists.

The Land League served as a relief agency during the winter of 1879, helping to avert another major famine. It also organized resistance to the landlords all over Ireland. Many landowners were trying to evict their tenants who weren't able to pay the ever rising rents. A Captain Charles Boycott of County Mayo tried to defy the Land League and as a result Irish laborers refused to harvest his crops. They finally had to be gathered in by fifty Protestant workers under the protection of British troops. Our term, boycott, originated in this incident.

The British authorities obtained new laws from Parliament that granted them powerful tools for suppressing the Irish. In 1881 the chief Irish leaders, including Parnell, were arrested and the British banned the Land League. However, the point at issue had already been communicated to the English and the Land Act was passed the same year. It established land courts to set fair rents and also began a system whereby the tenants could slowly diminish the landlord's hold over their land, so that eventually the peasants would own their own soil.

With the land controversy somewhat resolved, Parnell came back to the issue of Home Rule. In a famous speech in 1886 he declared, "No man has the right to set the boundary to the onward march of a nation". This became the ideal of the Irish nationalists, although Parnell himself wasn't a supporter of Celtic culture, nor did he have any liking for Irish Catholicism.

In 1881 Irish revolutionaries known as the "Invincibles" assassinated two men in Dublin. Parnell publicly apologized for their acts, but during 1883 and 1884 radical Irish Fenians also bombed and dynamited English cites. When an Irish Home Rule Bill was finally introduced into Parliament in 1886, it was defeated.

Parnell was humiliated in 1889 by being named in a divorce case. The woman who was involved, Mrs. O'Shea, was the English wife of an Irish Catholic. Parnell had doubly offended public sentiment. Not only had he jeopardized the Irish cause for an Englishwoman, but as a Protestant he had also ruined a Catholic marriage. He was unable to recover politically from the scandal, and his party split over it. Parnell eventually married Mrs. O'Shea, but he died only a few months afterwards. Nevertheless, he had succeeded in making the British public aware of Ireland's claims to a greater extent than anyone before him had, and he also prepared the way for the next stages in the Irish struggle for independence. Constitutional means to obtain Home Rule had been tried twice and failed both times. The next blows for freedom would be bloody ones.

5.

Ireland's English Question
Home Rule, Independence and the Compromise on Northern Ireland
Twentieth Century

The last seventy-five years were a time of great tribulation for the Irish, followed by decades of economic and social modernization. American Irish were deeply involved in the struggle for independence during the first twenty-five years of the twentieth century. They have taken great pride and satisfaction in the establishment of Eire and the Republic of Ireland, although the conflict in Northern Ireland continues to trouble Irish Americans and involve many of their organizations. An in-depth study of the current Ulster controversy comprises a separate unit in this curriculum guide which some groups may choose to study in connection with their survey of Irish history and others may prefer to use as part of a concluding overview of the Irish scene today.

Chronology

1899 March 4, the first issue of Arthur Griffith's *United Irishman.*

March 17, the official journal of the Gaelic League, *An Claidheamh Soluis* begins publication.

The Irish Literary Theater, which became the Irish National Theater Society in 1902, is organized.

1900 D.P. Morgan's *The Leader* begins publication.

Cumann na nGaedheal, a nationalist and separatist society, is formed.

1904 Arthur Griffith's articles are collected and published in a pamphlet called *The Resurrection of Hungary.*

1905 Dungannon Clubs are organized in Belfast among the militant Protestants who want to maintain the Union with Great Britain and oppose Irish nationalism.

1908 The Sinn Fein League joins with the National Council to form the Sinn Fein Party based on Arthur Griffith's political philosophy.

1910 The Irish Party controls the deciding balance between the Conservatives and Liberals in two elections.

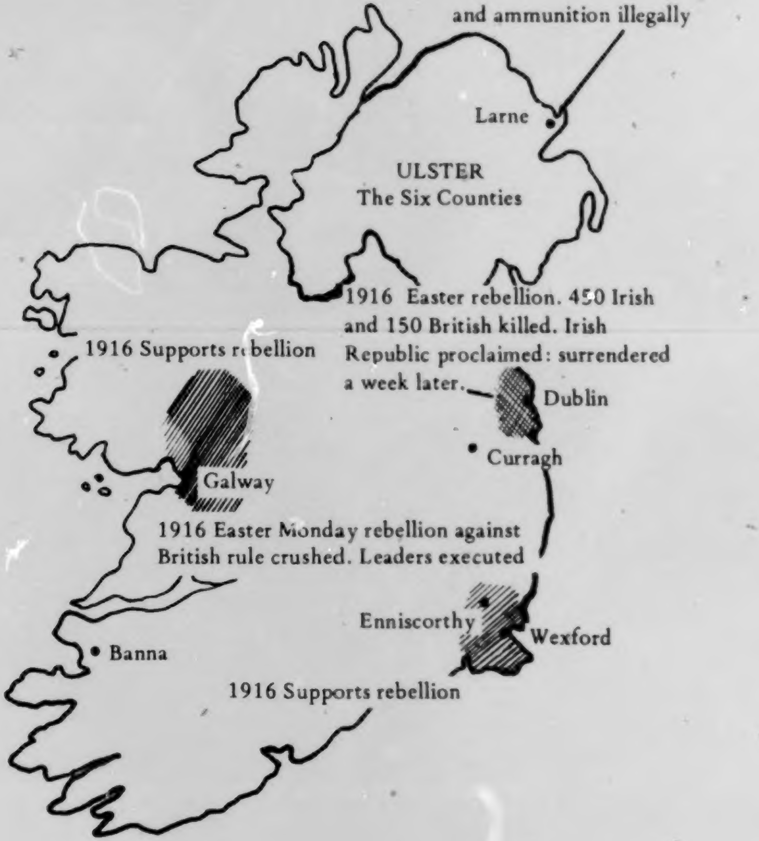
1912 A third Home Rule Bill passes the House of Commons but is defeated in the House of Lords.

The Irish Unionists pledge the "Solemn League and Covenant" to defeat Home Rule.

1913 An Ulster Volunteer Force is formed and a "Provisional Government of Ulster" created to take over Northern Ireland if the Home Rule Bill is passed.

1914 The Home Rule Bill is passed by Commons for the third time and becomes law without the assent of the Lords, but it is decided to implement it only when World War I

IRELAND 1914 - 1922


Larne
ULSTER
The Six Counties
Dublin
Curragh
Galway
Enniscorthy
Wexford
Banna

1914 Sinn Fein land weapons and ammunition illegally

1916 Easter rebellion. 450 Irish and 150 British killed. Irish Republic proclaimed: surrendered a week later.

1916 Supports rebellion

1916 Easter Monday rebellion against British rule crushed. Leaders executed

1916 Supports rebellion

is over.

1915 The para-military Citizen Army and Irish Volunteers drill while the British authorities avoid an open confrontation with them.

1916 April 24, the Easter Rising begins in Dublin.

May 3-12, the leaders of the Provisional Republic of Ireland are executed.

1917 In the wake of the Rising, the Sinn Fein Party gains power and Eamon De Valera, a leader of the rebellion who survived, is elected to Parliament on its ticket.

1918 The Sinn Fein wins an overwhelming majority in the first general election after the war.

1919 Ignoring the British Parliament, the Sinn Fein M.P.'s establish the Dail Eireann (Irish National Assembly) in Dublin. They make a declaration of independence and proclaim the Irish Republic on January 21.

April 1, De Valera is elected President of Dail Eireann.

The Anglo-Irish War, known as "The Troubles" breaks out and continues as a Civil War for two years.

1920 The Government of Ireland Act establishes separate parliaments for southern Ireland controlled by the Dail and northern Ireland under the Ulster Unionists.

Guerrilla warfare goes on between the IRA and the British along with their Auxiliaries and the "Black and Tans".

1921 June 22, King George V opens the Parliament at Belfast.

July 11, a truce is declared between the IRA and the British.

December 6, the Anglo-Irish Treaty provides for Dominion status for the 26 counties ruled by the Dail Eireann.

1922 January 7, the Dail Eireann ratifies the Treaty by a close vote, but De Valera and his group oppose it as a betrayal of total independence.

June, the Irish Free State is established and Arthur Griffith becomes President of the Dail Eireann, but dies on August 12. Michael Collins is also killed on August 22.

1923 April, the IRA lays down its arms, ending the Civil War. The Irish Free State joins the League of Nations.

1927 De Valera's party, the Fianna Fail, enters the election and becomes the chief opposition group in the Dail.

1929 Saor Eire is established as a short-lived Marxist oriented political party.

1932 Fianna Fail wins the general election and De Valera takes office as head of the government, a position which he maintains until 1948. The "economic war" with Great Britain begins.

1937 June 14, Ireland formally breaks its links with the British Crown and its name is formally changed to Eire.

1938 April 25, an Anglo-Irish Pact ends the economic war.

1949 April 18, the Republic of Ireland is formally established.

1955 December 14, Ireland is admitted to the United Nations.

1961 Ireland applies to be admitted to the European Economic Community.

1973 Ireland formally joins the EEC.

PATRICK HENRY PEARSE
1879 - May 8, 1916

As Director of Organization for the Irish Volunteers and a member of the Irish Republican Brotherhood's military council, Patrick Pearse was in the thick of the 1916 Easter Rebellion. Pearse was born in 1879 to an English stone cutter who had settled in Dublin. The Christian Brothers gave him his early education and he later studied law. Celtic mythology especially attracted him and he learned Gaelic, writing poetry in both English and Irish. The ancient Celtic custom of placing children with the families of relatives or retainers for their upbringing interested Pearse. He left the legal profession in 1908 in order to open a boarding and day school for boys called St. Enda's. This institution was openly intended to revive Celtic society and many of its students did later support the nationalist cause.

In an article which he published in *Irish Freedom* in October, 1913, Pearse claimed that:

> . . . one-third of the people in Dublin are underfed; that half the children attending Irish primary schools are ill-nourished . . . . I suppose there are

> 20,000 families in Dublin in whose domestic economy milk and butter are all but unknown.

He believed that by supporting Irish independence he would also help to improve the conditions of the poor. The same year, 1913, he addressed a crowd at Wolfe Tone's graveside. The impact that the Gaelic League had made on Pearse can be seen by the fact that he first spoke to them in Irish. Then he used the theme of heroic persons who abandon their pleasant and easy paths for Ireland's sake. This was the ideal that led him to sign the proclamation of the Irish Republic on April 24, 1916, and to defend it, along with other poets and intellectuals for a week against the might of the British Empire. He had once said at an I.R.B. meeting, "If one man must die for the freedom of Ireland, that man shall be me."

In the wartime spring of 1916 only a few Irish were prepared to risk their lives for independence from Great Britain. Over 200,000 Irish were volunteers in the British army. Most of the population were satisfied with the promise that Home Rule would be granted to Ireland as soon as World War I was over. It was the Easter Uprising from April 24 to 30, 1916, that galvanized public opinion around the struggle for freedom. Twelve days later, fourteen of the Irish revolutionary leaders were shot by British firing squads in the court of the Kilmainham jail. Two thousand others were put in prison or interned. These were the acts that made many Irish aware of their plight for the first time. As Patrick Pearse had boldly said at his court martial:

> . . . we seem to have lost, we have not lost . . . if our deed has not been sufficient to win freedom, then our children will win it by a better deed.

This was the start of the first successful revolution in the twentieth century.

THE WEARIN' O' THE GREEN

Oh, Paddy dear! and did ye hear the news that's goin' round?
The shamrock is forbid by law to grow on Irish ground!
No more St. Patrick's Day we'll keep; his color can't be seen,
For there's a cruel law ag'in the Wearin' o' the Green!

I met with Napper Tandy, and he took me by the hand,
And he said, "How's poor ould Ireland, and how does she stand?"
"She's the most distressful country that ever yet was seen,
For they're hanging men and women for the Wearin' o' the Green."

An' if the color we must wear is England's cruel red,
Let it remind us of the blood that Ireland has shed,
Then pull the shamrock from your hat, and throw it on the sod,
An' never fear, 'twill take root there, though under foot 'tis trod.

When law can stop the blades of grass from growing as they grow,
An' when the leaves in summer time their color dare not show,
Then I will change the color too, I wear in my caubeen;
But till that day, plaise God, I'll stick to the Wearin' o' the Green.

Anonymous

from EASTER, 1916

. . .

What is it but nightful?
No, no, not night but death;
Was it needless death after all?
For England may keep faith
For all that is done and said.
We know their dream; enough
To know they dreamed and are dead;
And what if excess of love
Bewildered them till they died?
I write it out in a verse—
MacDonagh and MacBride
And Connolly and Pearse
Now and in time to be,
Whatever green is worn,

Are changed, changed utterly:
A terrible beauty is born.

William Butler Yeats, 1921

EAMON DE VALERA AND *FIANNA FAIL*
1882-1975

Many Irish today perceive Eamon De Valera, "tall, spectacled, schoolmasterly", as the constant factor in Irish events since 1916. It is clear that this view isn't an exaggeration when we realize that De Valera was Taoiseach (Prime Minister) for fifteen years and President of the Irish Republic for another fourteen years. Few other national leaders have such a record of staying at the apex of power and leadership.

De Valera would one day owe his life to having been born in America. He was the son of a Spanish father and an Irish immigrant mother who came to the world in New York City on October 14, 1882. When his father died in 1885, however, the little boy was sent to County Limerick to be raised by his mother's family. He attended the local school at Bruree until he was fourteen and then went to the Christian Brothers' School at Rathluire for a short time. At sixteen he got a government scholarship to attend Blackrock College near Dublin. He was graduated from the Royal University of Ireland in 1904 and began working as a mathematics teacher. His great interest, however, was Gaelic and Irish literature. De Valera soon joined the Gaelic League, and in 1910 he married Sinead Ni Fhlannagain, his Gaelic teacher. Their home in the Dublin suburb of Donnybrook was blessed with two daughters and four sons.

De Valera joined the Irish Volunteers when they were formed in 1914 and was soon Adjutant of the Dublin Brigade. Although he had doubts about the logic of the Easter Uprising of 1916, De Valera was one of the chief officers commanding Republican forces and the senior one to escape the British firing squads. He had been sentenced to death but, due to his American birth, this was commuted to a sentence of penal servitude for life. Actually, De Valera was released as a result of the 1917 amnesty and was quickly the leader of the Irish movement for total independence from Great Britain.

Soon he was elected to parliament on the nationalist ticket and was chosen President of the Irish Republic that the successful advocates of independence established after their victory at the polls in December, 1918. The break away from London had left the Irish government penniless, so De Valera traveled to the United States in June, 1919, in order to raise a six million dollar loan. He won a great deal of sympathy for the Irish cause and got the necessary backing before returning to Ireland at the end of 1920.

A savage guerrilla war had been going on against the British, and in 1921 De Valera accepted proposals for a truce and sent a delegation to London for peace negotiations. The Irish delegates, however, finally accepted the British offer of an Irish Free State with dominion status in the British Empire. They also agreed to Northern Ireland's demand for the right to exclude itself even from this arrangement. Although De Valera bitterly denounced this treaty as a betrayal of the principles of the Republic, the Dail Eireann ratified it in January, 1922. This led to civil war within six months and for a year new waves of bloodshed took place in Ireland.

After this year of pitched conflict among the Irish, De Valera led the opposition to William T. Cosgrave's Free State government. In 1927 he founded the Fianna Fail, an opposition party that won seats in the parliament in 1927 and then won the 1932 election. De Valera was now the head of Ireland's government which made the country a Republic in all but name by 1937. The Irish also found themselves involved in an economic war with their nearest neighbor that lasted until World War II was on the horizon in 1938. All efforts, however, failed to bring the partition of Ireland to an end.

De Valera kept Ireland neutral during World War II. The Fianna Fail lost its majority in 1948 and functioned as the opposition party for the next four years. It was during this time, in 1949, that the Irish Republic was at last formally established. Ten years later, in 1959, "Dev" was elected President of the Republic, a post from which he retired only in 1973 when his failing eyesight had made him virtually blind. Many controversies have swirled around De Valera and his policies, but certainly no other single person has had as great an impact on Ireland in the twentieth century.

IRISH HOLIDAYS

Many of the Irish holidays are holy days. In common with other Christian peoples, chief among these are Christmas and Easter. However, there are several special occasions during the year that are particular to persons and groups of Celtic and Irish heritage. These days may also be appropriate times for recognizing the particular contributions that the Irish have made to America.

February 1 *The Feast of St. Brighid or Bridget*

Some years after St. Patrick had come to Ireland, an Irish nobleman named Duptace had a daughter called Bridget. She grew up with pious inclinations and is believed to have been the first woman in her country to establish a convent. She is remembered as having been so pure and lovely that she is called "The Mary of the Irish". Bridget is also the patroness of cattle and dairy work, and St. Bridget's Day has always been considered the first day of spring and the beginning of the new farming season. Traditionally, a cake called *bairin-breac* was baked for this hoiday and eaten with fresh butter, especially churned for this occasion. The most characteristic Irish custom linked with St. Bridget's Eve was the making of the *cros Bride* or *bogha Bride*. These were woven crosses made of twigs and straw carefully worked to form neat diamonds and similar designs. They were then hung up in the house, barn and stable in honor of the saint and also as symbols of her protection during the coming months of farming activity. Groups of young people also prepared effigies that represented the saint herself called *Brideog* which were carried from door to door with singing. The custom was for the householders to give small coins to these roving groups.

March 17 *The Feast of St. Patrick*

As a youth, this Roman Briton was captured and taken to Ireland as a slave sometime about 405 A.D. After serving six years among the Irish, he escaped. In about 432 A.D., however, Patrick went back to Ireland as a Christian missionary bishop and spent the rest of his life there, establishing his see at Armagh. The traditional way to celebrate this day was by wearing a special badge in the form of a St. Patrick's Cross made of decorated paper on a boy's cap or as a rosette pinned to a girl's shoulder. Today, these are usually manufactured items that frequently feature harps or shamrocks and include green ribbons. The ceremonies, parades, and contests that are held on this day are relatively new. Many American cities have parades sponsored by Irish American organizations, and banquets are given at which patriotic speeches are made. Irish farmers considered this holiday to be the time for planting their main potato crop, and anyone who failed to complete this task soon after March 17 was regarded as lax and lazy.

April 24 *Irish Independence Day*

The start of the Easter Uprising in 1916, the first time when the orange, white and green flag of the Republic was officially saluted as the national banner of Ireland, is commemorated on this day. The design of the Irish flag had been brought back by a group of "Young Irelanders" who had been sent to congratulate the French on the establishment of their Republic in 1848. Thomas Francis Meagher, a member of this Irish delegation, presented an Irish tricolor made of the best French silk, when he landed back in Ireland on April 15, 1848, saying: "The white in the center signifies a lasting truce between the orange and the green, and I trust beneath its folds that the hands of the Irish Protestant and the Irish Catholic may be clasped in generous and heroic brotherhood." Today, this occasion is celebrated with patriotic gatherings that are often concerned with the present controversy in Northern Ireland.

May 1 *May Day*

Considered the first day of summer, May Day has long been important in Irish society because it was the date when land tenancy started or ended, and also the time when one of the semi-annual rent payments was due to landlords. May 1 was the start of the season when cattle would be allowed to graze on the fresh grass in the fields, rather than being fed at their stalls in the barn. Summer would be welcomed with bouquets of flowers or May boughs consisting of the small branches of newly green trees. A "May bush" might also be planted in front of the house and decorated with ribbons, wild flowers and the colored egg shells which had been saved from Easter. At night, candles would be lit on these decorated bushes and there would be dancing, a survival from pagan times. It was believed that the fairies were particularly active on May Day and that anyone born on that holiday had the gift of being able to discern their presence. These customs have been given up in recent times, but May Day remains a time for picnics and outdoor sports among the Irish.

June 9 *The Feast of St. Columba of Iona (Colomcille)*

On this day the famous Irish apostle who brought the Christian faith to the Picts and Scots is honored. At the age of forty-two, this vigorous man established a famous monastery on the island of Iona, off the Scottish coast. Beginning in 563 A.D., Columba made many converts in Scotland.

July 11 *The Feast of St. Oliver Plunkett, Archbishop of Armagh*

After the bitter persecution of Irish Roman Catholicism during Cromwell's Commonwealth, the Church moved to revive itself when Charles II was restored to the throne. Plunkett was one of the new bishops appointed to rejuvenate the Irish dioceses between 1669 and 1671, and he became the Primate of Ireland. However, new persecutions started and Archbishop Plunkett was forced to flee from his home in a snow storm and hide for six months. Then a story known as "The Popish Plot" was invented by Titus Oates, an Englishman. Oates claimed that the Catholics were scheming to replace King Charles II with his Catholic brother, James. The Archbishop of Dublin was jailed and died in an English prison. Archbishop Plunkett was taken to London, tried there, and declared guilty of high treason. He was executed at Tyburn Prison in 1681, and is considered to have been a martyr for the Irish cause and the Roman Catholic faith. He was canonized on October 12, 1975 as the first Irish saint since the thirteen century. This day commemorates all who have suffered and died in Ireland because of their loyalty to the nation and church.

November 1 *Oiche Shamhna (Hallow E'en) and Samhain (All Saints Day)*

The first day of winter is traditionally celebrated with a family feast, which, because it is served on the eve of All Saints Day is supposed to contain no meat dishes. A special cross called a *Parshell* was made from sticks that were bound together with straw and attached to the inside of the door of every home in order to ward off bad luck. Children walked around their neighborhood wearing grotesque costumes and face masks. The Eve of All Saints Day is a time for pranks and young people who went around doing them were called "guisers". They would receive small gifts of food or money.

November 14 *The Feast of St. Lawrence O'Toole*

St. Lawrence O'Toole was the Archbishop of Dublin when it was an independent Norse kingdom. In 1170, the Normans invaded and conquered Dublin and the Norse were forced to flee to the Hebrides and the Isle of Man, despite O'Toole's intercessions for peace as a mediator on their behalf. They came back to beseige Dublin, but couldn't dislodge the Normans. Next, the Gaelic Irish led by Rory O'Connor, King of Connacht, among others, laid seige to the Normans. The Gaelic armies were also finally defeated by the Normans under Richard FitzGilbert de Clare, the earl of Pembroke, who is better known in history as "Strongbow". The Norman French King of England, Henry II, landed at Waterford in 1171 and the Gaelic Irish, Normans and Norse all had to do homage to him. St. Lawrence O'Toole and the other Irish Bishops who assembled at Cashel also recognized Henry II as their sovereign. O'Toole is revered as a man of peace in a period of great conflict and warfare.

November 23 *The Feast of St. Columban (also known as St. Columbanus)*

This day honors the Irish apostle to Burgundy and northern Italy who lived from about 543 to 615 A.D. St. Columban was a patron of learning, a worker of miracles, and the originator of a system of private penance that was later adopted throughout the Roman Catholic Church. He is buried in the Basilica di San Columbano at Bobbio, Italy and a chapel dedicated to his memory was opened in the crypt of St. Peter's Cathedral, Rome, in 1954. Columban is respected as a great ascetic, scholar and defender of Christian orthodoxy and the Papacy.

See, *Saints for Young People for Every Day of the Year* (Boston: Daughters of St. Paul, 1963, 1964) for short sketches of the Irish Saints who are mentioned here. Kevin Danaher, *The Year in Ireland* (Cork: Mercier Press, 1972) contains detailed information regarding the folk customs connected with Irish holidays and pictures of the artifacts that were used to celebrate them.

LEARNING ACTIVITIES

(1) Identify some people in your community who remember Irish events since 1916. Organizations such as the Ancient Order of Hibernians or the Knights of Columbus can often help you locate individuals who have first hand knowledge of interesting incidents. Their recollections could be transcribed as "oral history", videotaped, or the persons may be willing to visit your class and share their memories with your students.

(2) Prepare a radio program or put together a display on the historic origins of a dozen of the most interesting Irish names in your school or community. This might be part of a multicultural project aimed at exploring the roots of given and family names that are represented in your area and derive from many cultures and ethnic backgrounds.

(3) Many students may be interested in learning more about the Irish saints whose influence was great and whose names are still in common use today. Some good subjects for investigation would be:

St. Brendan of Clonfert
St. Brigit of Kildare
St. Enda of Killeany in the Aran Isles
St. Finnian (Finnio Moccu Telduib) of Clonard
St. Kevin of Glendalough

(4) Small groups might dramatize imaginary conversations in Irish history. Examples:

St. Patrick contending with a Druid, about 450 A.D.
A Fitzgerald follower talking with one of King Henry VIII's retinue in 1534
Hugh O'Neill conversing with King James I in 1607
James II talking with William of Orange just before the Battle of the Boyne in 1690
Wolfe Tone defending his views before a court martial in 1798
Daniel O'Connell debating in Parliament in 1843
Charles S. Parnell pleading for Irish American support in 1883
A Sinn Fein partisan arguing with an Irish Unionist in 1910
Eamon De Valera addressing an American audience in 1918

The dramatizations could be produced as skits or videotaped for use with other groups.

(5) Murals could be drawn on newsprint, cardboard or wall board with panels portraying critical events in Irish history. The symbols associated with Irish culture, such as the harp, rose, shamrock, sod (turf) or Celtic cross could be employed in these art works.

(6) A program comprising the music that is associated with Irish historical incidents could be prepared. The songs would be introduced by members of the group explaining their significance before they are performed. Individual or group poetry reading could supplement the musical portion of the program to provide an overview of the Irish heritage that would be especially appropriate in March near the date of St. Patrick's Day. *The Irish Songbook* (New York: Collier Books, 1969, $2.95) includes many appropriate lyrics, music and some background sketches.

Questions for Exploration

(7) Compare the British policies in America and Ireland during the sixteenth to eighteenth centuries in Ireland and America with those of the Spanish conquerers and colonizers of Mexico and Peru. Are there noticeable similarities?

What are some notable differences?

(8) Three of Henry VIII's children reigned over Ireland as Edward VI (1547-53), Mary (1553-58) and Elizabeth I (1558-1603). Each of these rulers had a different religious policy that was applied to the Irish. Explain what these conflicting Tudor approaches to regulating the religion of the Irish were. What factors caused this variety and what have been the long range effects of these religious policies on Anglo-Irish relations?

(9) Imagine that you are an English or lowland Scottish settler who has recently been "planted" in Ireland. Write a letter to your relatives in the homeland explaining the dangers and opportunities in your new life. Next, imagine that you are one of the Gaelic Irish whose land was confiscated for the plantation. Draft a letter that expresses your experiences and feelings to your relatives who fled to the continent or were "transported" to America.

(10) Read Jonathan Swift's, *A Modest Proposal.* What can you learn from this document about conditions in eighteenth century Ireland?

(11) Investigate the indirect influence of the Irish on our American War for independence. What Irish impact was there in the framing of the Constitution of the United States? Find out about Edmund Burke, an Irishman who defended the American cause in the British parliament. The direct role taken by American Irish in the Revolutionary War will be studied in Unit Three.

(12) In 1800 a United Irishman, William Drennan, wrote:

"Lost! By the chosen children sold
And conquered—not by steel but gold."

Explain the allusions in this couplet and describe the situation to which Drennan was referring. Can you identify other junctures in the nineteenth and twentieth century Irish history when these lines might again have been applicable?

(13) The stamps issued by the Republic of Ireland are often related to persons and events in Irish history. All of these up until 1967 are pictured and explained in the *Encyclopedia of Ireland* (Dublin: Allen Figgis, 1968) pp. 227-235. Recent issues can be looked up in Harris or Scott stamp catalogues. Using these sources of information, members of your class might prepare a display of history as it is portrayed on Irish stamps. If they are mounted on contrasting colored paper with explanations in large type affixed, beautiful color slides can be prepared by photographing the lay-outs.

INSTRUCTIONAL RESOURCES

Audio-Visual Media

16 mm. Films

Ireland. Color, sound, 17 min., 1968.

The cultural history, economic aspects and social life of the Irish people and their efforts to improve their agrarian and industrial output are the topics presented in this film. (middle and high school, adults)

McGraw-Hill Text Films
330 West 42nd Street
New York, N.Y. 10018

Ireland: The Making of A Republic. Black and white, sound, 52 min., 1972. Documentary. Rental $50, Purchase $500.

New footage is joined with old newsreel clips to reconstruct the experience of the 1916 rebellion, the Sinn Fein, "Black and Tans" and the civil warfare that accompanied the formation of the Irish Free State in 1921. (high school and adults)

Time-Life Multimedia
Time and Life Building
New York, N.Y. 10020

Ireland: The Tear and The Smile. Black and white, sound, 54 min., 1961. Documentary. Rental $23, Purchase $300.

This survey of Ireland made almost fifteen years ago concerns its ongoing problems such as censorship, unemployment and partition. It includes interviews with Irish writers, statesmen and students and gives some historical background. (high school and adults)

Association Instructional Materials
(Association-Sterling Films)
866 Third Avenue
New York, N.Y. 10022

The Irish Republic: A Profile. Color, sound, 22 minutes, 1969. Rental $15, Purchase $235.

Famous people who have Irish antecedents are traced, some historical material is provided, and there is a tour of Ireland's towns and countryside, her economics and politics. (middle and high school, adult)

BFA Educational Media
2211 Michigan Avenue
Santa Monica, CA 90404

8 mm. Filmloops

Irish Civil War. Black and white, silent, 4 min., 1970. $15.95

Street fighting in Dublin in 1922-23, De Valera and other Irish leaders addressing the people, the withdrawal of British troops and negotiations are the subjects of this film, which also includes notes and a bibliography. (high school, adults)

Anargyros Film Library, AFL-22
1813 Fairburn Avenue
Los Angeles, CA 90025

Irish Rebellion (1920-1922). Black and white, silent, 4+ min. $24. Produced by Thorne Films, TH-344.

This brief presentation conveys primary source material about the events in the years that preceded the establishment of the Irish Free State. Notes are provided. (high school, adults)

Social Studies School Service
10000 Culver Blvd.
P.O. Box 802
Culver City, CA 90230

Filmstrips

Eire: The Irish Republic – Historic Background. A color filmstrip with sound on a cassette tape and a teacher's manual, 1970. No. 127-A. $11.50 (part of a larger set)

This is a resume of basic Irish history with titles printed on the frames. (middle, high school, adults)

Eye Gate House, Inc.
146-01 Archer Avenue
Jamaica, N.Y. 11435

Ireland: 1800 to 1922. Two, color, sound filmstrips with a teacher's guide. MM7060C Produced by Multimedia $19.95

Events between Great Britain and Ireland beginning with the Act of Union in 1800 until the Irish Free State came into being in 1922 are portrayed. (high school, adults)

Social Studies School Service
10000 Culver Blvd.
P.O. Box 802
Culver City, CA 90230

World History Enrichment Series: Group I. Four color filmstrips and two L.P. records. $30

Anglo-Saxons, Vikings, Normans and Romans in Britain are presented along with background music and an emphasis on allowing the artifacts to tell their own story. (middle, high school, adults)

Imperial Film Company
4401 South Florida Avenue
Lakeland, FLA 33802

Posters

Pages From The Book of Kells. 20" x 34" in full color on heavy coated stock, with an explanation. $3 each, set of six. (all ages)

Premier Print Company, Ltd.
12 Merrion Square
Dublin, Ireland

Records and Tapes

The Irish Uprising. Two 12" records, 33 rpm. HG 313 $10.95

The dramatic story of the Easter Rebellion in 1916 is recounted and the chain of events leading to the Irish Free State goes on with speeches by President De Valera. A text is included that contains over a hundred photographs of the era. (high school and adult)

Listening Library
1 Park Avenue
Old Greenwich, CT 06870

Revolutionary Speeches and Poems of Ireland. Audio-tape reel, 1969. (high school and adult)

Spoken Arts
59 Locust Avenue
New Rochelle, N.Y. 10801

Songs of An Irish Revolutionary by Paeder Kearney. One 12" record, 33 rpm., 1969. (middle, high school and adults)

Spoken Arts
59 Locust Avenue
New Rochelle, N.Y. 10801

Slides

Kells – Gospel Books of the Eighth Century. 48 color slides

Selections From The Book of Kells. 20 color slides

(high school and adults)

American Library of
Color Slides, Inc.
305 East 45th Street
New York, N.Y. 10017

Articles

Bowen, E.G. "The Irish Sea in the Age of the Saints", *Studia Celtica* 4, 1969, pp. 56-71.
This scholarly essay contains maps showing the early sea routes to Ireland and the spots in southeastern Ireland associated with the early Christian activities in the country. (adult reading level, but the maps can be used with younger students)

Charlton, Kenneth "The State of Ireland in the 1820's: James Cropper's Plan", *Irish Historical Studies* 16(67), March 1971, pp. 320-339.
Early in the nineteenth century a Quaker published a pamphlet advocating making commercial and manufacturing reforms in order to raise the Irish economy. This work gives an idea of the problems the Irish were facing and is good background for understanding why increased emigration had begun. (high school and adults)

Cousens, S.H. "Emigration and demographic change in Ireland, 1851-1861", *Economic History Review*, s2(14), December 1961, pp. 275-288.
Empirical data and explanatory reasons fo the great changes in Ireland's population during the decade studied are clearly presented. (advanced high school, college, adults)

Green, E.R.R. "The Fenians", *History Today* 8(10), October 1958, pp. 698-705.
An interesting text is accompanied by seven illustrations and the many links between Irish Americans and the Fenian Movement are explained. (high school and adult)

Harbison, Peter and Kevin Fox "Some Aspects of Irish Architecture", *Ireland of the Welcomes* 24(1), January-February, 1975, pp. 20-27, color illustrations.
This is part of a special issue for the European Architectural Heritage Year in which the historical types of construction in Ireland are organized chronologically by eras. (middle and high school, college, adults)

MacCurtain, Margaret "Pre-Famine Peasantry in Ireland: Definition and Theme", *Irish University Review* 4(2), Autumn 1974, pp. 188-198.
By tracing concepts of the late eighteenth and early nineteenth century social classes that are found in Irish literature, the author clarifies some misconceptions about landlords and peasants. (college and adults)

McGurk, J.J.N. "Learning and Society in Ireland before the Norman Conquest", *History Today* 16(2), February 1966, pp. 85-93. Illustrations and map.
Five photographs and a map of Irish monasteries accompany this article. (high school, college and adults)

Ryan, A.P. "Easter Rising, 1916", *History Today* 16(4), April 1966. pp. 234-242, illustrations.
Six pictures show how this rebellion took place and portray its leaders. The events are explained in an interesting text. (high school, college and adults)

Simms, J.G. "Connacht in the Eighteenth Century", *Irish Historical Studies* 11(42), September 1958, pp. 116-133.
The province of Connacht was fairly isolated and considered the most Catholic part of Ireland in the eighteenth century. Life there when America was having its late colonial and revolutionary era is described, giving insights about the type of society that some of the early Irish emigrants left. (high school, college and adults)

Books

Beckett, James C. *The Making of Modern Ireland, 1603-1923*. New York: Alfred A. Knopf, 1966. 461 pp., bibliography and index.
Aimed at adult readers, this is one of the best histories of Ireland. However, it lacks illustrations and is heavy going for most younger readers. (adults)

Black, J. Anderson *Your Irish Ancestors*. New York: Paddington Press, Two Continents Publishing Group, 1974. 247 pp. and bibliography. Illustrated with black and white photographs and drawings. $14.95
An historical section is followed by extensive descriptions of the great Irish families and dis-

cussions of each particular family group presented alphabetically. Some information on genealogical work is included. (high school and adults, but younger readers could use parts of the book and benefit from its good illustrations)

Cantwell, Mary *St. Patrick's Day.* New York: Thomas Y. Crowell, 1967. 34 pp., illustrated in color and black and white. $2.85
Information about St. Patrick, the Druids against whom he contended, and his work to Christianize Ireland before 461 A.D. is contained in this book. (8-10 year olds)

Coffey, Thomas M. *Agony At Easter: The 1916 Irish Uprising.* Baltimore: Penguin Books, 1969. 262 pp. and index. Pb. $1.65
This is a day by day and almost blow by blow description of the rebellion against British rule in Ireland that reads like a war thriller although it is completely factual. (high school, college and adults)

Collins, Michael *The Path to Freedom.* Cork: Mercier Press, 1968.
Originally published in 1922, this is the declaration of one of the chief leaders of the Irish revolution. (college and adults)

Collins, M.A. *Conquest and Colonization.* Dublin: Gill and Macmillan, Ltd., 1969. 223 pp., glossary and chronology. Illustrated with drawings and photographs. Pb. $4
This attractive, well organized and clearly written secondary textbook is easily the best general source of information on Irish history. It is volume two in *A History of Ireland* that also includes *Celts and Normans* and *The Birth of Modern Ireland.* As these were intended for use in Irish schools, students can find out what Irish youth are taught about their own history by reading them (high school, college and adult)

Costigan, Giovanni *A History of Modern Ireland with a Sketch of Earlier Times.* New York: Pegasus, 1969. 363 pp., bibliography and index. Illustrated with photographs of personalities, three maps.
Reflecting both British and Irish perspectives on their mutual relations, this is a useful one volume survey. It contains a number of references to Irish-American issues. (high school, college and adults)

Cullen, L.M. *An Economic History of Ireland Since 1660.* London: B.T. Batsford Ltd., 1972. 187 pp., bibliography and index.
Cullen clearly presents the economic basis of 17th and 18th century emigration from Ireland, as well as the great crises that caused the great 19th century exodus. Two chapters focus on the Irish economy since 1851. (advanced high school, college and adults)

Cullen, L.M. *Life in Ireland.* New York: G.P. Putman's Sons, 1968. 172 pp., chapter bibliographies and index. Illustrated with many drawings and photographs.
Irish life is depicted in chapters that start with pre-history and end with post-famine Ireland. The text is very lucid and students will enjoy the illustrations even if they don't care to read through the book. (high school, college and adults)

Edwards, Owen Dudley *Conor Cruise O'Brien Introduces Ireland.* New York: McGraw-Hill, 1970. 240 pp., bibliography, illustrated.
A beautiful collection of photographs is accompanied by a sensitive interpretation of the country: past and present. (middle, high school and adults)

Edwards, Robert Dudley and T.D. Williams, (eds.) *The Great Famine: Studies in Irish History, 1845-52.* Dublin: Browne and Nolan, 1956.
Articles by various scholars regarding aspects of this event comprise this volume. (adults)

Edwards, Robert Dudley *A New History of Ireland.* Toronto: University of Toronto Press, 1972. 260 pp. and index.
The author aims to give an overview of Irish history from earliest to contemporary times in one volume. Unless they already have a fair knowledge of Irish affairs, not many students or instructors will get much from the text because many names are mentioned with little reference about their roles. Also, the complete lack of illustrations is a drawback. (adults)

Edwards, Rees, Desiree *Ireland's Story.* London: Constable Young Books Ltd., 1967. 205 pp., bibliography and index. Forty drawings and photographs, six maps.
Rich in background data and written in clear English, this book is an attractive one volume history of Ireland. It is quite adequate to meet

the needs of most students for information in order to understand Irish culture and the emigration of people from Ireland to the United States. Parts of it could be good class readings. (high school, college and adults)

Esson, Denis M.R. *The Curse of Cromwell: A History of the Ironside Conquest of Ireland, 1649-53.* London: Leo Cooper, 1971. 197 pp., person and place indices, nine maps and eight illustrations.

Cromwell's Irish invasion and the setting up of the Commonwealth there are described in this scholarly study. Although he doesn't gloss over brutalities, the author also stresses the order and agrarian improvements that Cromwell brought to Ireland. (advanced high school, college and adults)

Garnier, Charles-Marie *A Popular History of Ireland.* Baltimore: Helicon Press, 1961. 230 pp. and index. $3.95

Events and personalities are rapidly summarized in this survey of Ireland from its prehistory to after World War II. The dry style and lack of illustrations make it inappropriate for most students. (adults)

Gorham, Maurice *Ireland Yesterday.* New York: Viking Press, 1971.

This is a rich collection of 206 photographs, taken after 1880 and usually before 1910. It is an appealing publication for students. (middle, high school, college and adults)

Johnson, Thomas. J., John L. Robinson and Robert W. Jackson. *A History of the Church of Ireland.* Dublin: A.P.C.K., 1953. 280 pp., index.

Background on St. Brigid, St. Patrick, St. Columba, monasteries and monastic schools is provided, as well as a history of the Anglicans in Ireland. (high school, college and adult)

Lydon, James and Margaret MacCurtain, (eds.) *The Gill History of Ireland.* Dublin: Gill and Macmillan, various dates. Pb.

This is a series of eleven paperbacks prepared by experts on aspects of Irish history. If only a few volumes of it can be bought, probably the most useful for Irish-American ethnic studies are: E.M. Johnston, *Ireland in the Eighteenth Century*, G.O. Tauthaigh, *Ireland Before the Famine, 1798-1848*, and Joseph Lee, *The Modernization of Irish Society, 1848-1918.* (advanced high school, college and adults)

Moody, T.W. and F.X. Martin, (eds.) *The Course of Irish History.* New York: Waybright and Talley, Inc., 1967 or Cork: Mercier Press, 1967. 341 pp., bibliography, chronology and index. Illustrated. Pb. $5.95, Hb. $10

The 21 chapters in this book were written by various specialists. It is well illustrated, contains a thorough chronology of Irish history and is one of the most useful books available. (high school, college and adult)

Mould, D.D.C. Pochin *Ireland of the Saints.* London: B.T. Batsford, Ltd., 1953. 170 pp., bibliography and index.

Gives information about St. Patrick, St. Brigit, St. Columbanus' work in Europe, St. Columcille's in Scotland, St. Brendan, and the work of medieval Irish scholars and the monastic schools. (college and adults)

Norman, Edward *A History of Modern Ireland.* Baltimore: Penguin Books, 1971. 314 pp., bibliography and index. Pb. $2.70

Written from an English perspective, this book gives an overview of personalities and events in Ireland since the late 18th century. Students might use this book as a source of a British interpretation of a particular person or movement. (high school, college and adult)

O'Brien, Elinor *The Land and People of Ireland* Rev. Edition. Philadelphia: J.B. Lippincott Co., 1972. 151 pp. and index. Illustrated with 45 black and white photographs, map. $2.00

An historical resume is provided for younger readers on pp. 33-96, organized into nine short chapters. It is a good choice for advanced elementary, middle or slower readers on the high school level.

O'Brien, Maire and Conor Cruise *A Concise History of Ireland.* New York: Beekman House, 1972. 173 pp., bibliography, list of illustrations and index. $3.98

Intended for high school, college or adults readers, this summary of Irish history is well illustrated with black and white drawings and photographs. Both of the authors are well qualified and write from an Irish point of view.

Solon, Barbara Lewis *The Land Question and the Irish Economy, 1870-1903.* Cambridge: Harvard University Press, 1971. 247 pp. and bibliography. Illustrated.

Land tenure problems, economic conditions and agriculture are the subjects of this scholarly study. (college and adults)

Thomas, Charles *Britian and Ireland in Early Christian Times: A.D. 400-800.* New York: McGraw-Hill, 1971. 135 pp., bibliography and index. Illustrated, some in color, maps.

This book isn't confined to Ireland, but presents much of what is known about the era after Roman rule ended in Britain and the Viking invasions began, with stress on the Celts. (high school, college, adults)

Trench, W.S. *Realities of Irish Life.* Edinburgh: MacGibbon and Kee, 1966.

White, Terence De Vere *The Anglo-Irish.* London: Victor Gollancz Ltd., 1972. 279 pp., biographical notes, bibliography and index. 22 illustrations.

Protestants in southern Ireland who had English or Norman ancestry are the subjects of this book, which traces events and describes their style of life in various eras. (high school and adults)

White, Terence De Vere *Ireland.* New York: Walker, 1968.

Historical Reference Sources

Gilbert, Martin *British History Atlas.* New York: Macmillan Co., 1968. 118 pp., entirely made up of maps.

Nine maps specifically give detailed locations for major events and periods of Irish history. (middle, high school, college and adults)

Freeman, T. *Pre-Famine Ireland: A Study in Historical Geography.* Manchester: Manchester University Press, 1957. 313 pp., bibliography, references and index.

Containing many statistical tables and maps, this is an excellent reference volume from which detailed information can be drawn. Visuals could be developed on the basis of many of the materials in it. (high school, college and adults)

Griffin, William D. (ed. and comp.) *Ireland: A Chronology and Fact Book. 6000 B.C. - 1972.* Dobbs Ferry, N.Y.: Oceana Publications, Inc., 1973. 143 pp., bibliography and index.

The chronology and forty-eight original documents on Irish history in this publication are useful. Population and emigration trends are also conveyed by statistical tables that could be adapted for overhead projection. (high school, college and adults)

GLOSSARY

Unit Two

Key Confrontations in Irish History

Anglo-Irish War - the series of bloody incidents between 1919 and 1921 between Irish nationalists and supporters of the British Crown.

Armagh - the church and monastery especially associated with St. Patrick which became the ecclesiastical seat of Irish Catholicism.

Ascendancy - the name attached to the small Protestant ruling class in 18th century Ireland.

"Black and Tans" - regular soldiers of the British Armed Forces who are called this in Ireland because of the uniforms they wear.

"Blue Shirts" - members of the counter-revolutionary Army Comrades' Association, a right wing Irish Home Rule group in the 1930's that was also called the "White Army".

brehons - men in ancient Celtic society who are learned in the traditional, pre-Christian legal system called the Brehon Laws.

common law - the English legal system that was fully applied in Ireland after 1603-9.

cottier - cottage dwelling workers who rented a little ground from a farmer who owned land and paid their rent by working in the farmer's fields.

Druids - members of pagan Celtic religious orders in ancient Britain, Gaul and Ireland.

eviction - forced removal from a farm or house when a tenant was unable to pay the rent or the landlord foreclosed on him.

Factor - a person who collected the local rents for a large landowner who was often absentee from Ireland.

Fenians - the Irish Republican Brotherhood, a secret organization that was simultaneously founded in Dublin and New York in 1858 to win Irish independence by organizing armed resistance to British rule there. The Fenians led an unsuccessful rebellion in 1867, but the IRB survived and took a leading role in the

Easter Uprising of 1916.

filid - the "men of art" or learned poets in Druid Orders of early Celtic society in Ireland.

fine - an extended family based on the ancient Celtic custom of linking all the relations of a male line of descent for five generations. Fines are often called "clans".

the "Graces" - concessions which King Charles I granted to his "Old" English supporters in Ireland in order to obtain their financial backing for his war with Spain.

the Great Famine - mass starvation in Ireland between August, 1845 and 1849 due to the potato blight.

Home Rule - the political position that favored greater indigenous direction of Irish affairs while the country stayed in the United Kingdom and remained a part of the British Empire

Irish Republican Army (IRA) - a para-military organization going back before 1916 that advocates the use of force to free and unite Ireland from the British.

Maynooth - a castle near Dublin which was once the seat of the Earls of Kildare. Thomas Fitzgerald or "Silken Thomas" led a rebellion against Henry VIII from here in 1534. It was quelled by Sir William Skeffington who gave any survivors "the pardon of Maynooth" by executing them all. The Royal College of St. Patrick was established here in 1795 to prepare Roman Catholic priests in Ireland so they wouldn't attend emigre seminaries on the continent. Since that time, Maynooth has been an Irish Catholic intellectual center.

Ogham alphabet - an ancient system of writing that was used before Latin letters were adopted. Groups of short lines were incised on stones at various positions in order to stand for certain sounds.

penal laws - regulations against Irish Catholics that were passed by English controlled parliaments in the late 17th and early 18th centuries.

recusant - anyone who refused to attend the Anglican services of the established Church of Ireland and was therefore fined for being a dissenter.

reparee - outlaws in 17th and 18th century Ireland who were often the dispossessed former landlords who stayed near their old estates and harrassed the settlers who had been "planted" on their land by the British.

Sassanach - A Gaelic word of contempt for the Saxon or Englishman, that later was applied to any Protestant.

scathlan - a simple thatched open shelter where the Roman Catholic mass could be celebrated for the people when official churches and clergy had been prohibited by the British authorities in Ireland.

Sinn Fein - an Irish movement begun in 1899 that advocated separate parliaments for England and Ireland as had been provided for by the Constitution of 1782 prior to the Legislative Union in 1800.

The Statutes of Kilkenny - regulations that were imposed by the English rulers of Ireland in 1366 making it a crime for any non-Irish to use Gaelic customs, language or laws; or to associate with the Gaelic Irish.

Tory - the backers of the Stuarts in England, Ireland and Scotland. Later the same name was used for the British Conservative Party that has often upheld the establishment.

transportation - the British policy in the 17th and 18th centuries of exiling troublesome or indigent Irish to the American colonies or Australia as bonded servants.

tuath - the basic political units or petty kingdoms into which Celtic Ireland was organized under Brehon Law.

Undertakers - British who were granted large estates in Ireland as a reward for their services to the Crown on the condition that they would settle specified numbers of colonists on the land.

Whig - an English political party in the 18th century that advocated relatively liberal policies and with which the patriots in the Irish parliament were often allied.

the "wild geese" - Irish students and soldiers who went to France and served in the army of Louis XIV after the Treaty of Limerick in 1691 believing that they might spearhead an invasion to drive out the Protestant regime and restore Stuart rule to Ireland.

Young Ireland - a small revolutionary movement in the 1840's that was composed of young urban Protestants and Catholics who

advocated national ideals and revival of Gaelic. They led an unsuccessful rising against the British at Ballinggarry, Tipperary in 1848.

Unit Three
THE IRISH IN AMERICA

AIMS

This unit is designed as a survey of the immigration, contributions and problems of Irish Americans. It is intended to provide the general orientation for the specific unit of study about the Connecticut Irish which follows it.

OBJECTIVES

(1) To present evidence for the contention that the Irish are among the first people to come to America.
(2) To identify some of the Irish contributions to colonial America.
(3) To show that the Irish Americans were among the most active patriotic groups during the Revolutionary War and suggest some of the reasons that caused them to side against the British.
(4) To sketch the impact made by Irish American leaders and organizations during the early years of the American Republic.
(5) To explain the causes and conditions of the "Great Migration" of Irish to America after 1850.
(6) To introduce students to the Fenian Movement, Tammany Hall and the Molly Maguires.
(7) To provide some background on the causes for frictions between Irish Americans and Americans of other ethnic groups.
(8) To better understand trends in the Irish American community in the twentieth century.

THE IRISH IN AMERICA

The Earliest Connections

The Irish aren't recent arrivals on the shores of America. According to legend, the famous Irish navigator of his time, St. Brendan, sailed west from Kerry, Ireland in 577 A.D. The traditions assert that he landed at the point in the modern United States now part of Florida, where he preached the Gospel to the natives. He then is believed to have successfully sailed back to Ireland. If this legend is correct, an Irish discoverer had preceded Christopher Columbus to the New World by almost a thousand years.

Irish voyagers are also credited with having discovered the Faroe Islands in about 670 A.D. and it was they who first found Iceland about 790 A.D., only to be displaced later by Viking invaders. By about 1000 A.D., other traditions refer to a "Great Ireland" that was supposed to lie to the West of Greenland. It was inhabited by a fair skinned people who are mentioned in the Norse sagas, and may well have been Irish.

Christopher Columbus set sail from the port of Sales, Spain on August 3, 1492 with a hundred twenty men in his crew, three of whom are believed to have been Irish. They sighted the Bahamas on October 12, 1492 and made a landing on one of these islands of the New World. According to an account of this incident published by Father John Baptisti Lornitori, an Italian priest, in the seventeenth century, Patrick Maguire, the pilot of the *Santa Maria* was the first European to land. He took the Spanish cross, leaped into the water and waded ashore to plant it in American soil. Besides Patrick Maguire, it is believed that his brother, William, was the navigator of the *Santa Maria*, and that a Patrick Callaghan from Galway piloted Columbus' flagship, the *Nina*.

The Irish were also involved in the original settlements on the mainland of North America. For example, several of the early English colonizers, such as Sir Francis Drake and Sir Walter Raleigh, had previously been engaged in schemes for "plantation" in Ireland. In 1607 an Irishman named Francis Maguire was at Jamestown, Virginia for about a year. He later provided an account of his experiences to the Council of State in Spain, the archrivals of the English as colonizers. There were Irish settlers at the Plymouth Colony as well, because we know that a William Mullins and Christopher Martin came with the Pilgrims on the *Mayflower*.

Irish in Colonial America

In 1621, Daniel Gookin, a Quaker from Cork, Ireland organized a group of settlers from there who came to Virginia on the ship, *Flying Harte*. This began a series of Irish settlements in that colony. By 1635, New England also had other Irish settlers. Due to the plantation of Ulster between 1609 and 1625, many of the Catholic population had to emigrate to the West Indies or the American colonies. For the most part, these exiles settled in Maryland, North and South Carolina, and Virginia. After 1635, Newport News was the landing place of many ships bringing Irish settlers to Virginia. At about the same time, a number of Irish settlers came to Savannah, Georgia, but they were killed by an epidemic of yellow fever.

An Irish explorer, Darby Field, who had been commissioned by the Massachusetts Bay Colony sighted the White Mountains of New Hampshire and the Green Mountains of Vermont in 1640. Another Irishman, Teaque Jones, is listed as a citizen and freeholder of Yarmouth, Massachusetts in 1645. However, he was fined in 1660 for refusing to swear allegiance to the British Crown. At about the same time, "John Anderson, the Irishman from Dublin" is mentioned in Dutch colonial records as residing at Beverwych near Fort Orange in the New Netherlands colony. This site was later named Albany when the British established their New York colony. Irish also lived in New Amsterdam before it too was taken over by the English.

Oliver Cromwell's campaigns in Ireland in 1649 caused terrible destruction there and the English soldiers displaced thousands of Irish to take possession of the lands that Cromwell granted them. Labor contractors rounded up the survivors who had been given the choice of death or exile: "Hell or Halifax". For example, the English Commissioner for Ireland had Captain John Vernon bring "two hundred and fifty women of the Irish nation above twelve years and under fifty . . ." to New England. In the next four years, at least forty-four hundred more Irish were transported overseas to America. Others, in exchange for their passage agreed to come as indentured servants for periods varying from three to seven years. This type of Irish immigrant was called a "redemptioner" and the market for them was so lucrative that some Irishmen were kidnapped from their homes and brought over for involuntary servitude.

These Irish who had been forcibly brought to America, often ran away at the first opportunity. On March 16, 1769, for instance, *The Maryland Gazette* carried this poem written by an American master.

> Last Wednesday morn at break of day
> From Philadelphia ran away
> An Irishman named John McKeohn,
> To fraud and imposition prone;
> About five feet, five inches high,
> Can curse and swear as well as lie;
> . . .
> Who'er secures said John McKeohn
> (Provided I can get my own),
> Shall have from me, in cash paid down,
> Five dollar bills, and half a crown.

Although the lot of Irish indentured servants was a hard one, some succeeded in their new land. Matthew Lyon, a redemptioner from Ireland, later represented both Vermont and Kentucky in the U.S. Congress, leading opposition to the Alien and Sedition Acts.

The Carrolls of Carrollton

The Maryland colony was especially linked with the Irish, having been founded in 1633 by George Calvert, Lord Baltimore, an Anglo-Irish who became a Roman Catholic convert. The first Lord Baltimore obtained the patent for Maryland, but he died before the first settlers left for the new colony. Thus, the *Ark* and the *Dove* set out from England on November 22, 1633 sponsored by George Calvert's oldest son, Cecil. Two Jesuits, Andrew White and John Altham, joined the party when the ship stopped at the Isle of Wight and mass was offered when they landed in America on March 25, 1634. Prosperity soon came to Maryland from fishing and tobacco. Lord Baltimore's famous Act of Toleration which guaranteed religious freedom to everyone was passed by the Maryland Legislature in 1649. However, in 1652 control of Maryland was seized by the Puritans. The estates of Catholics were plundered, four Catholics were executed, and priests had to flee. For five years, until 1657 when Lord Baltimore was able to restore his control of the colony, Catholics were forbidden to vote or hold office. Again, religious and political freedom was maintained until 1691 when Maryland became a royal colony. Then the Church of England was established, Roman Catholic worship was forbidden and Catholics again lost the right to vote.

Although only about ten percent of the people in Maryland were Roman Catholics, several of the most important families in the colony were Irish of this faith. The Brookes, Carrolls and Darnalls made their manor houses little islands of Irish culture. Charles Carroll, the founded of the Maryland Carrolls, for example, had been educated at the college at Douai, France. Among other reasons, he came to the New World in order to be able to practice his religion freely. Three of his grandsons were important in early American history.

Charles Carroll of Carrollton was born at Annapolis in 1737. After studying with Jesuit instructors, he attended the College of St. Omer in France. When he got back to Maryland and had settled down on his estates there, he soon was caught up in the controversy between the Americans and England. Carroll wrote articles supporting the colonists in the *Maryland Gazette* and was elected to the colonial legislature. In 1775 he attended the Continental Congress, and on July 4, 1776 his was the vote that separated Maryland from Great Britain. He signed the Declaration of Independence in Philadelphia about a month later, boldly adding "of Carrollton" after his signature so that, "King George will know with which Carroll he is dealing!"

Daniel Carroll, a cousin of Charles, also served in the Continental Congress and represented Maryland at the Constitutional Convention. He opposed having the President of the United States elected by the Congress and convinced the other delegates to support this position. Daniel Carroll led the efforts to get the new Constitution ratified in Maryland, and was a member of the three person commission that chose the site of our national capital. In fact, he personally selected the location of the Presidential Mansion or White House. On April 15, 1791, Daniel Carroll and one other person laid the cornerstone for the District of Columbia. The Capital building actually stands on a hill that once belonged to Daniel Carroll, who died in 1829 at the age of ninety-six.

Daniel's younger brother, John, was the third famous Carroll of Carrollton. He also studied in France and was ordained to the Roman Catholic priesthood. He returned to Maryland in 1774 and was soon involved in the American revolutionary cause. During the War for Independence, Father Carroll served congregations in Maryland and Virginia, but wrote letters defending the American cause. When the war was over, he was first named Superior of the Catholic clergy in the new country, and then, in 1789 was made the first Bishop of the United States with his see at Baltimore. In 1808 Baltimore became an archdiocese, and when Archbishop Carroll died in 1815, he was the head of 200,000 Roman Catholic citizens of the United States.

The Irish Contribution to the American Revolution

It isn't possible to determine precisely how many soldiers of Irish extraction served in the Continental Army during the American Revolutionary War. One historian, Michael J. O'Brien, asserts that 13,500 Irish served in Washington's Army; 1,500 as officers and 12,000 as common soldiers. It is believed that they constituted at least thirty-eight percent, and possibly as much as fifty percent, of the American troops. Joseph Galloway, a Loyalist from Pennsylvania, was asked in the British House of Commons:

> What part of the rebel army that enlisted in the service of Congress, were they chiefly composed of natives of America, or were the greater part of them English, Scotch and Irish? Galloway answered, "The names and places of their nationality being taken down, I can answer the question

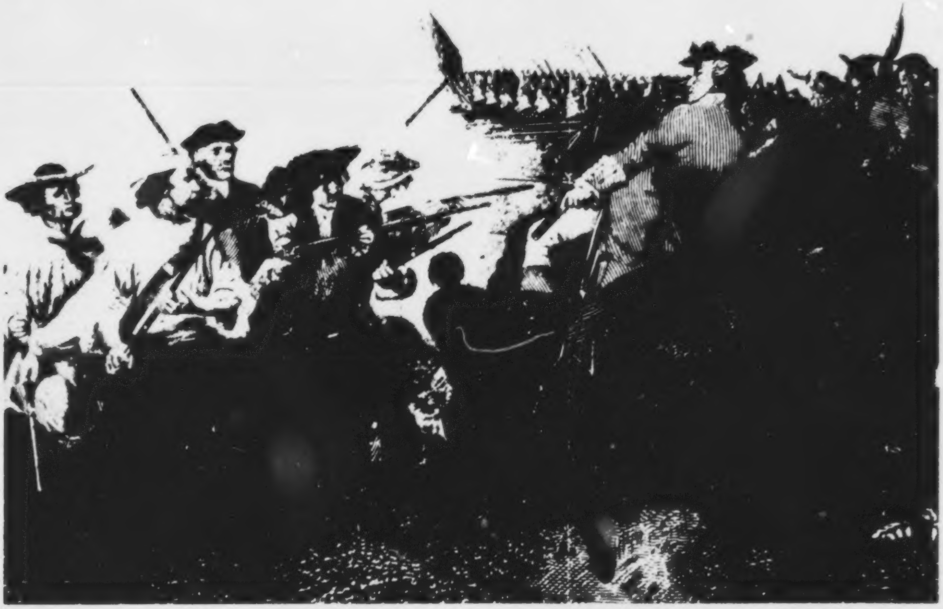
> with precision. There were scarcely one-fourth natives of America, about one-half Irish, the other fourth English and Scotch."[*]

The British General Archibald Robertson also told the House of Commons in 1779 that half of the American soldiers were Irish. And after Cornwallis' surrender at Yorktown, Lord Mountjoy told the British Parliament, "You have lost America by the Irish!"

John Sullivan, the son of a Limerick schoolmaster, led one of the first acts against British rule in America. On December 13, 1774 Sullivan led a raid on Fort William and Mary at Portsmouth, New Hampshire, capturing a hundred barrels of gun powder. These explosives were later used at the Battle of Bunker Hill and Sullivan went on to become a Major General in the Continental Army. The British man-of-war *Margaretta* sailed into Machias Bay, Maine, in May, 1775. To the astonishment of the English, Maurice O'Brien of Cork and his five sons put out in their fishing boats with other local patriots and captured the British warship. When two ships were sent from Boston to recapture the *Margaretta*, the O'Briens and their neighbors seized them as well.

Six other of Washington's generals were born in Ireland. Richard Butler was from Dublin, William Irvine from Fermaugh, Andrew Lewes from Donegal, Richard Montgomery from Dublin, John Shee from Meath and William Thompson from Londonderry. Washington's Colonel of the Cavalry was Stephen Moylan from Cork. The private secretary to the American Commander-in-Chief was Charles McHenery who came from Antrim. The Adjutant General of the American Army was from Leix.

The Pennsylvania regiments were famed as "The Line of Ireland" and General Henry Lee praised them for serving everywhere and sur-



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[*] British House of Commons Reports, Fifth Session, Fourteenth Parliament, Volume 13, p. 431 as quoted by James B. Cullen, *The Story of the Irish in Boston.* (Boston: Cullen and Co., 1889), p. 14.

rendering nowhere. At the Battle of Long Island, only Smallwood's Irish regiment from Maryland was able to hold out against the English who greatly outnumbered them. An Irish Brigade commanded by General Count de Dillon and fighting under the French flag battled side by side with Marion's American troops at the Battle of Savannah. Hercules Mulligan, an Irish member of the New York Sons of Liberty, served the American cause as an agent who spied on the British.

Not only were American men with Irish backgrounds outstanding fighters in the struggle for independence; their wives were no less involved. The heroine of the Battle of Monmouth, known as Molly Pitcher, was the wife of John Hayes a gunner in the American artillery. The encounter took place during the heat of the summer, and Molly first brought water to the men. When her husband was killed, she took his place and fought on throughout the battle. General Washington commissioned her as a sergeant the next day, and she received a pension for life. Known as "Captain" Molly, she was described as "a stout, red-haired, freckle-faced young Irish woman, with a handsome, piercing eye." The *Celtic Magazine* for July, 1884 carried a poem by the Irish poet, William Collins. The last of its twelve stanzas reads:

Fast they fly, those boasting Britons,
Who in all their glory came,
With their brutal Hessian hirelings,
To wipe out our country's name.
Proudly floats the starry banner,
Monmouth's glorious field is won,
And in triumph Irish Molly
Stands beside her smoking gun.

Besides their many contributions to the American cause on land, Irish Americans also are proud that the father of the American Navy is John Barry. Barry was born to a family of tenant farmers in County Wexford in 1745. Rather than stay to till leased soil, young John Barry shipped out at the age of ten as a cabin boy on an Irish merchant ship. Around 1762, while about seventeen years old, Barry landed at Philadelphia as the second mate of an Irish vessel. In 1767 he married an Irish girl, Mary Clary. By 1774 Barry commanded his own ship, the *Black Prince*, and sailed it to London. There he learned that the British were planning a punitive expedition against their American colonies. Having seen the effects of the "punitive measures" taken by the English against Ireland, Barry risked his life to stay in London and gather documents proving the British plans which he brought back to the Continental Congress in Philadelphia.

The Americans had no navy at that time, so Captain Barry was asked by the Congress to outfit two merchant ships for service and oversee the construction of a battleship. Named the *Lexington*, Barry took command of the battleship, and captured the *Edward*, an armed British tender. He captured five other British vessels during the war, as well, and several American naval leaders in the War of 1812 were trained by him. During the terrible winter of 1780, Barry rowed down the Delaware River with two boats and twenty-eight men in order to capture two heavily armed British ships and a schooner that were filled with supplies. Barry served the American Navy until his death in 1803, and he lies buried in St. Mary's Cemetery, Philadelphia. It is said that Sir William Howe, the English Commander in America offered Captain Barry $100,000 and the command of a British frigate if he would desert the Americans. Barry responded by asserting, "Not all the money the British Government controls, nor the commands of all the fleets it could bring upon the seas, would tempt me to desert my country!" *

Irish Americans also contributed their personal fortunes to meet the cost of the Revolutionary War. Oliver Pollock, of Pennsylvania, for example, gave $300,000 to the American cause between 1777 and 1783. Another Irishman, Edward Fox, advanced an even larger sum and hundreds of others, such as Charles Carroll, spent generously to back the American forces.

Irishmen Were There at
Bunker Hill Battle in 1775

When the American Bicentennial is celebrated with a commemoration of the Battle of Bunker Hill on June 17th those of Irish descent in America can point with pride to the 13 Irish-born men who gave their lives for American Freedom. In addition, 11 other American-born Irishmen gave their lives in the same battle.

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* There is a good biographical sketch of John Barry in Bernard Shore, *Irish Lives*. Dublin: Allen Figgis, 1971.

The Irish-born group includes Stephen Ayres, John Barrett, Joseph Broderick, John Brown, Thomas Collins, Matthew Cummings, John Dillon, Thomas Doyle, James McCormick, Daniel McGrath, John McGrath, Peter Poore and George Shannon.

American-born Irishmen who shed their blood include Daniel Callaghan, Caleb Dalton, Abram Dempsey, John Greeley, Andrew McClary, William McCrillis, James McGraw, William Mitchell, William Moore, Phineas Nevins and James Patten.

Also, Sam Kindaid, a 14-year-old drummer boy, born in Ireland, survived the Battle of Bunker Hill to fight both in the American Revolutionary War and the War of 1812. He is considered the inspiration for the drummer boy in the famous American painting "The Spirit of '76" ascribed to Archibald Willard (1837-1918) who painted it for the American Revolutionary Centennial in 1876.

The Irish Role in the New American Nation

The Declaration of Independence was signed by three natives of Ireland: James Smith and George Taylor of Pennsylvania, and Matthew Thornton of New Hampshire. Five other signers were of Irish extraction. The Secretary of the Congress was Charles Thompson, who had come to America from Ireland as an indentured servant. It was Thompson's duty to read the Declaration of Independence to the Congress for the first time, and in 1789 it was he who told George Washington that he had been elected President of the United States.

There were Irish American leaders in several of the new states. For example, James Duane was the first Mayor of New York City after the Republic was established. His father had left Ireland in 1717, and James was a member of the Continental Congress for a decade between 1774 and 1784. He was then elected to the mayoral office, which he held for five years until 1789. The first President of the Bank of New York, Daniel McCormick, was also an Irishman. A Dublin newspaper editor by the name of Mathew Carey criticized the British government and had to flee to the United States. In 1785 Carey established the *Pennsylvania Herald* and the next year he began the *Columbian Magazine*. He soon prospered as a publisher in Philadelphia. Three Rutledge brothers were prominent in South Carolina. Edward, who was one of the signers of the Declaration of Independence, spoke out against slavery. Hugh was Speaker of the South Carolina House of Representatives and State Chancellor from 1771 until 1811. John wrote the first Constitution of South Carolina and was nominated to be Chief Justice of the United States Supreme Court in 1795.

When the first census of the United States was taken in 1790, 44,000 Irish born residents were recorded. Of these, more than half lived south of Pennsylvania. Of course, no distinction was made about whether they hailed from Ulster or southern Ireland, and there were Protestant as well as Catholic Irish in this group. The controversy which led to identifying persons whose origins were in Ulster as Scotch-Irish had not yet developed. However, many historians believe that the estimate of 44,000 Irish is much too low, claiming that there were two or three times as many Irish Americans by this date.

One of the most interesting examples of the Irish impact on the new country is the work of a quiet, modest Irish Catholic named James Hoban. Hoban was born in Dublin in 1756 and received his education there. In 1781 he won a medal offered by the Irish Society of Arts. Hoban emigrated to the United States at the age of twenty-six and settled in Charleston, South Carolina where he designed the State House. He traveled to Philadelphia in 1792 bearing letters of introduction to President George Washington. That same year, Hoban won the prize for the best drawings and design for a "President's Palace" to be erected in the new capital city, Washington, D.C. His design was inspired by Leinster House in Dublin, and it formed the basis of the original portion of today's White House.

During the colonial era several pioneer Irish

American organizations had been formed which were active during the formative years of the Republic. A "Charitable Irish Society" was established at Boston in 1737. Its founders described themselves as "of the Irish Nation" and chose to begin their work on St. Patrick's Day. At first, however, only Protestants could be members, but this barrier was removed in 1764. The Charitable Irish Society was the first formal Irish American organization in this country.

The Friendly Sons of St. Patrick were organized among Irish-born military officers in New York City as early as 1768. Other groups of the Friendly Sons soon sprang up in Charleston, South Carolina and Philadelphia, Pennsylvania. The leadership that many members of this organization later gave in the American Revolution was valued by George Washington and on March 17, 1776, the day on which the British evacuated Boston, the password for the American troops was "Saint Patrick". Washington, himself, was elected to the Friendly Sons of St. Patrick in 1781. His letter accepting this honor referred to the other members as "distinguished for their firm adherence to the glorious cause in which we are embarked."

Besides their roles on the fields of battle and in the halls of government, many Irish were active as inventors and developers. John Keating, an Irishman, manufactured the first paper made in America. The Declaration of Independence was printed by John Dunlop, another native of the Emerald Isle. Robert Fulton, who was a personal friend of Robert Emmet, the Irish patriot, invented the steamboat. The first steam engine constructed in America was built by Christopher Colles. And two Irish brothers, Cyrus and Robert McCormick, devised a machine for reaping wheat and other cereals that revolutionized farming.

Side by side with these inventive immigrants were thousands of other people from Ireland who labored on the massive projects that were undertaken by Americans. Much of the toil that went into constructing the first network of national roads came from Irish workmen. Most of the laborers who dug the Erie Canal also hailed from Erin. The first American railroads were laid by Irish hands, and much of the heavy work in the coastal cities was done by Irish cabmen, carters and stevedores.

The Roman Catholic Church in the United States experienced serious Gallic-Gaelic tensions between the original French leadership and the Irish immigrants. At first, most of the priests who served American parishes were French and, due to the penal laws in Ireland, even many of the Irish clergy had been prepared in France. Subsequent eras when German, Italian and Polish Catholics struggled with the Irish for ecclesiastical power may make us forget this earlier phase when the Irish were the underdogs. Soon after Archbishop John Carroll's death, Ambrose Marechal, a French-born Sulpician became head of the Baltimore archdiocese. For a little while, there was only one Irish bishop in the country, the rest of the small hierarchy all being French. Everywhere the Irish Catholics had settled there were complaints of not being able to understand their French prelates and priests.

Soon, however, Irish leadership began asserting itself in the American Church. The first resident priest in New York City was Father Charles Whelan, an Irish Franciscan. He was chaplain on one of the French ships in Admiral De Grasse's fleet which aided the Americans in their fight for independence. In 1785 Father Whelan was appointed to serve the English speaking Catholics in New York and he was later a missionary to Kentucky. Old St. Peter's, the first Catholic Church in New York City was constructed at the corner of Barclay and Church Streets in 1786. It was at this church that Mrs. Elizabeth Ann Bayley Seton, later the founder of the Sisters of Charity in America, was received into the Catholic Church and took her first communion on March 25, 1805. The priests of St. Peter's did heroic work during the yellow fever epidemics of 1795, 1799, 1801 and 1805; and in 1801 they established a free school in connection with the church. In 1809 the site for the old St. Patrick's Cathedral on Mott Street in New York City was bought and its construction was finished in 1815. It served New York Catholics until the present St. Patrick's Cathedral was begun in 1858 and dedicated in 1879.

Irish Catholics also organized the first parish of any communion within the original boundaries of the District of Columbia. It began because James Hoban, whom Washington had appointed Surveyor of Public Works, brought many Irish workers to work on the buildings that were going up in the new capital city. A friend of Hoban's, Father Anthony Caffrey of Dublin, was sent to Washington in 1792 to organize the new parish and the first, wooden St. Patrick's Church was built there in 1796. Today, St. Patrick's is an imposing Gothic structure built of stone, but the parish is 179 years old and is "the Mother Church of Washington, D.C."

The turbulence in the Irish homeland toward the end of the eighteenth century caused new emigrations. Groups such as the Society for the Relief of Emigrants from Ireland, which was founded at Philadelphia in 1793, helped these exiles adjust to their new homeland. When the uprising against British rule in Ireland led by the Society of United Irishmen in 1798 failed, many of the rebels had to flee to the United States. Dr. John Campbell White, one of the United Irishmen who left Belfast, organized the Benevolent Hibernian Society of Baltimore in 1803. Thomas Addis Emmet, another leader of the United Irishmen, came to New York in 1804 and became attorney general there in 1812. In fact, the first Irish American newspaper, *The Shamrock*, was begun in New York City in 1810 by another United Irishmen refugee, Thomas O'Connor. By 1814 it was necessary to have an Irish Immigrant Society in New York to meet new arrivals from Ireland and help them get settled in their new homes.

The War of 1812 found many Americans of Irish extraction in key positions. Andrew Jackson, victor of the Battle of New Orleans and later President of the United States, was the son of immigrants from Antrim. His first aide in that battle was another Irishman, General William Carroll, who later was twice elected Governor of Tennessee. Davy Crockett, Jackson's scout, who is still a heroic figure for many American boys, was another Irishman. Commodore Oliver H. Perry, the victor of the Battle of Lake Erie, was the son of a woman from County Down. Commodore Thomas Macdonough, who defeated the British at Plattsburgh, was the grandson of a native of Kildare.

Some 50,000 Irish immigrants came to the United States between 1820 and 1830, but this was only a prelude to the next decade, in which five times that number arrived here. This flood of people from Ireland, and the competition which they caused in the job market began to create anti-Catholic and anti-foreign groups in the United States known as "nativists". On August 11, 1834, the Ursuline Convent near Boston was burned by a mob which called itself "Native Americans". An organization calling itself the American Protective Association was formed at about this time. When any of its members were caught doing crimes of violence against Irish Catholics, their stock answer was "I know nothing." This behavior gave rise to the No-Nothing political movement against foreigners and Roman Catholics. The Ancient Order of Hibernians, an organization going back to 1520 in Ireland, was now established in the United States on May 4, 1836. It had the same purposes as those it had served in Ireland: to protect the Church, mass and priest. By 1840 there were Hibernians in New Jersey and Pennsylvania, as well as Massachusetts. St. Michael's and St. Augustine's Churches in Philadelphia were burned by "Know Nothing" mobs in 1844, but the local Hibernian Greens defended the other Roman Catholic parishes in the city. In April 1844, other "Know Nothing" groups threatened to burn down the old St. Patrick's Cathedral in New York City. Archbishop John Hughes had to call in the Hibernians to defend the edifice, and their actions turned back the mobs that had come to destroy the church.

By the middle of the nineteenth century, then, it is evident that Irish Americans had made a tremendous impact on the United States. They had contributed leadership in many fields of endeavor, and had also provided the brawn for American expansion in several areas. However, these accomplishments had not been done without arousing jealousy and prejudice among earlier immigrant groups who now perceived themselves to be threatened by the Irish. For the next century, the American Irish would be busy absorbing huge new waves of immigrants from the homeland, establishing themselves in occupations and professions, and warding off the nativist whiplashes aimed against them.

The Great Migration

Many American Irish are the descendants of seventeenth, eighteenth or early nineteenth century immigrants. However, the potato blight during 1846 to 1848, which caused terrible famines in Ireland, set in motion a great flow of people across the Atlantic Ocean. By the end of the nineteenth century, the Irish population had dropped from over eight million in 1846 to under four and a half million in 1901! While not all of these emigrants came to the United States, 85 percent of them listed America as their destination. And of all these Irish who came to the United States in the years prior to 1900, almost a third of them landed here in a period of only eight years between 1847 and 1854. Yet, even then, immigrants from Germany outnumbered the Irish, who would soon be vastly exceeded by people coming from Italy and eastern Europe. However, in 1860 a United States census commissioner estimated that for every German immigrant to our shores, thirty-three Germans remained at home. For every Irish immigrant, though, only five people stayed in Ireland. For this reason, the movement of the Irish in the second part of the nineteenth century is the only migration in history that involved a large proportion of a nation's people and caused a definite decline in the population of the homeland.

This flow of Irish humanity had four characteristics. First, most of the people who left Ireland were young, usually between the ages of fifteen and thirty-five. The very young and the elderly had to stay behind, which was the cause of many sad leave takings. Second, a very high proportion of the Irish immigrants were young, unmarried women who found jobs as household servants in established American homes. Many of the Irish men had come to America as bachelors, so it is common for Irish American families to trace themselves back to marriages performed in this country after the original immigrants had somewhat established themselves here. Third, differing from the earlier Irish migrations, most of the people who came after 1846 had been field workers or the children of small farmers from the south and west of Ireland. Munster and Connaught were their chief provinces of origin and most of them came from Cork, Galway, Limerick, Kerry, Mayo and Tipperary. Finally, although some of these Irish were Protestants, they came from a predominantly Roman Catholic region and most of them adhered to this faith. Their influx into the states along the North Atlantic seaboard changed the composition of their Catholic populations.

Although it was the famine that launched this great migration, the attraction of America was conveyed to many Irish by several interesting means. One of these was coverage in newspapers and journals, where America was often portrayed as a land flowing with milk and honey. The Yankee values of hard labor and thrift appealed to the Irish when they were promised good wages and other compensation for their work. The greatest source of ideas about America came from the millions of letters sent home by Irish who had gone to the United States.* The diction of these letters varies with the education and sophistication of their authors, but their very existence shows that most of the Irish who emigrated to the United States could read and write, although the parts of Ireland from which they originated did have illiteracy rates that varied from fifty down to twenty-nine percent.

One girl who had landed in New York in 1850 wrote home in her first letter, saying:

> My dear Father,
>
> I must only say that this is a good place and a good country for if one place does not suit a man he can go to another and can very easy please himself . . . any man or woman without a family are fools that would not venture and come to this plentyful Country where no man or woman ever hungered or ever will and where you will not be seen naked . . .

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* All four of the passages cited here are from original manuscripts except the poem, which appeared in *Nation*, March 1, 1851. They are quoted by Arnold Schrier, *Ireland and the American Emigration, 1850-1900.* (Minneapolis: University of Minnesota Press, 1958), pp. 24 f.

A young Irish lawyer wrote from Washington in 1853 to assure his uncle that:

> This is a good country for a labouring man . . . At this time he can earn at least one dollar a day, equal to four shillings British. He is in good demand for this sum. He can board himself well–having meat three times a day, for ten dollars a month . . .

But a Philadelphia laborer writing to his nephew in 1904 complained about conditions here.

> . . . this country is getting to be a very uncertain place for the English speaking working man, as capitalists prefer the Italians & others, people from southern parts of Europe such as Hungarians, Polanders, etc, as they work cheaper & are more submissive than the English speaking working man.

The news and views contained in the immigrant's letters were widely circulated in Ireland by word of mouth. Also, early immigrants commonly sent the passage money back home so that their other relatives could come to America, and this conveyed the impression that they were prospering in the new land. There is no better expression of the Irish American outlook than this stanza of a poem written in 1851.

Desert a land of corse (curse) and slave,
Of pauper woe and tinsel splendour,
Poor Eire now is all a grave,
And gone the few who dared defend her.

The conditions of the ships that transported the Irish immigrants to the United States during the famine years were among the worst encountered by any migrant people. For example, in 1848 they were swept by a typhus epidemic. A doctor in the New York Quarantine Station found 115 cases of typhus among the inhabitants of the hold of a single ship. Henry David Thoreau, on a trip to Cape Cod in 1849, participated in the recovery of some of the 145 people who died when the brig *St. John* from Galway floundered on the rocks off Cohasset, Massachusetts. Even if sickness and the elements didn't conspire against the poor immigrants, they faced at least thirty-five days at sea between their port of origin and New York. They had to provide their own food, which was often no more than oatmeal porridge sweetened with molasses. Many of the sea captains were fined for failing to carry enough drinking water, and water for any other purpose was certainly scanty. The immigrants were crowded into the holds of the ship and it was many years before British and America authorities regulated the numbers that could be accommodated on a single voyage. Until they did, unscrupulous captains simply packed in as many people as they could.

An "American Wake" was part of the departure ceremonies for many of the 900,000 Irish who came to American between 1850 and 1860 and the custom continued for a long time after that. The practice of watching or "waking" the dead is ancient in Ireland. Originally, the vigil was supposed to keep evil spirits away from the deceased. When Christianity was adopted, the wake took on an element of religious ritual. Candles were lighted near the bed, the room was sprinkled with holy water, and the rosary would be said. However, the wake still contained an element of merrymaking as well as mourning, and food and alcoholic drinks were associated with it. When Irish youth were leaving to try their fortunes overseas, it isn't surprising that their elders never expected to see them again and, therefore, it became common to hold an "American Wake" on the night before they left home. In Kilkenny and Tipperary it was known as a "live wake", in Wexford a "parting spree" and in Antrim and Derry a "convoy". All of the emigrants' relatives and friends joined in jigs, reels, hornpipes and Irish step dancing. There was food, served with tea and porter or stout. When the emigrant set out the next morning the whole group "convoyed" him to the station where, again, festivities were mixed with the grief of parting.

The Irish emigrants often were provided with charms to protect them from the perils of the ocean voyage. A frog might be roasted and its ashes mixed with the dough being baked to make the bread for the journey as a preventative of sea fever. The caul, or inner membrane that is around some babies at birth, was supposed to keep one safe from drowning. An emigrant might borrow one to take on the trip and then mail it back for some other person to use again. There were also a variety of love charms that were reputed to keep lovers constant even when they were separated by the ocean.

At least in folklore, these charms supposedly worked, and there are many ballads like this one, called "The Emigrant's Farewell".

My love I'm bound for a foreign nation,
If the Lord be pleased to bring me o'er,
To seek promotion and look for labor,
Since all things failed on the Shamrock Shore;
But if you have patience—if fortune favors,
To crown my labors, believe what I say,
I will come, my love, with gold in store,
And bring you over to America. *

Fenians, Tammany and the "Molly Maguires"

By 1860 New York had become the "largest Irish city in the world" with a fourth of its population natives of the Emerald Isle. At that time New York and Brooklyn had about 1,070,000 residents, of whom some 260,000 were Irish! Boston, Philadelphia and Providence, Rhode Island also had very large Irish communities. Altogether, there were more than 1,600,000 Irish in the United States.

The Civil War began in 1861, and it is estimated that 150,000 natives of Ireland served in the Union Army as well as an equal number of Irish Americans who were born in this country. Again, they provided some of the outstanding military leadership. Examples of these Irish heroes are General James Shields, who later represented three different states in the U.S. Senate, General George Meade, General Philip Sheridan and General Michael Corcoran of the 69th New York Regiment, who had refused to parade his troops for the Prince of Wales when this member of British royalty visited America in 1860. The famous Irish Brigade that carried the Green Flag of free Ireland beside the Stars and Stripes was commanded by General Patrick Francis Meagher, an exile Irish patriot of the 1848 uprising. *

Some 85,000 Irishmen are believed to have fought for the Confederacy. James H. Reagan was Postmaster General of the Confederate States and among the Irish generals serving the South were Patrick Cleborne, Joseph Finnegan and Stonewall Jackson. Among the Confederate forces were the Emerald Guards of Alabama, South Carolina's Emerald Light Infantry, and Virginia's Emmet Guards.

Although they were immediately engaged in the American domestic struggle, Irish Americans were very conscious of the revolutionary cause in Ireland as well. An American Society of United Irishmen had been organized and soon there were many Irish Republican Clubs too. Irish Emigrant Aid Societies broadened their scope to include promoting Irish independence. John O'Mahoney, one of the men who escaped from Ireland when the 1848 uprising failed, organized the Fenian Brotherhood in New York around 1857. It was a political and para-military organization that took its name from that of a legendary warrior band reputed to have lived in the third century. For the Fenians, the Civil War was a great opportunity to recruit manpower and give them a military education. Throughout the war, Fenian organizers freely and openly created their own military organization within the U.S. Army. In fact, in 1863, men from the Union Armies of the Cumberland, the Potomac, and the Tennessee were given leave so that they could participate in the first national Fenian Convention held at Chicago. The Fenians published an official weekly, the *Phoenix*, as well as the *Irish Republic*, the *Citizen* and the *Honest Truth*. The Boston *Pilot* and the New York *Irish News* and *Irish-American* also kept the Fenian views before their readers. Money was raised by an initiation fee, weekly dues and the income from picnics and rallies. In 1865 alone, it amounted to $228,000.

In 1866 Fenian forces known as the "Irish Republican Army" invaded Canada under the command of John O'Neill. O'Neill came from

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* *Broadsheet Collection of Irish Street Ballads*, No. 131, National Library of Ireland, Dublin.

* Shore, *Irish Lives*. Dublin: Allen Figgis, 1971 contains a good biography of Meagher.

Monaghan and had served as a U.S. military officer. On June 2, his troops defeated British forces that were sent to repulse them, but then the American government forced them to evacuate Canada because of its concern about British reprisals if the invasion succeeded. The next year, 1867, a Fenian revolt in Ireland also failed. Many Irish Americans had been involved in this movement, and the failure of direct intervention led to the formation of a secret society, known as the *Clan na-Gael* to promote Irish nationalism and oppose the British colonial policy. Throughout the nineteenth century and during the twentieth as well, there have been many strong links between the Irish Republicans and Irish American patriotic organizations.

Besides their activities in purely Irish politics, Irish Americans were involved in American politics too. They didn't invent Tammany Hall, the organization that served as the core and headquarters for the regular Democratic Party in New York City. But when its last Anglo-American head, William Marcy "Boss" Tweed went to jail in 1873, "Honest John" Kelly took over the Tammany reins. This marks the start of a period when Irish dominated political machines functioned in almost every large city in the country. The bosses weren't all Irish, but many of the most famous ones were, such as James M. Curley of Boston, Boss McMann of Philadelphia who reputedly had over 5600 city jobs at his disposal for patronage, and George Washington Plunkitt, a Tammany district leader for almost fifty years. Often, the Irish leaders forged alliances with either Yankee liberals, or politicians representing other immigrant groups. Many Irish American politicians who gained national prominence were liberals in their own day, such as Alfred E. Smith, James A. Farley and, more recently, John F. Kennedy. Yet many people associate the Irish with reactionary or conservative political views of the kind defended by Father Coughlin and Senator Joseph McCarthy.

During the 1870's Irish Americans were asserting themselves in the face of renewed nativism and anti-Catholicism. They refused to send their children to the public schools, which they regarded as bulwarks of Protestantism. Their demands for public funding in support of Catholic schools aroused strong antagonisms. On July 12, 1871 a series of "Orange riots" occurred in New York City when the Protestant Irish held a parade celebrating the Battle of the Boyne, where the Catholics had been defeated in 1690. The American Irish Catholics intervened in force and by nightfall forty-one people and four police were dead, and more than eighty persons were wounded. At about the same time, low wages, brutal working conditions and long hours underground brought about incidents in the coal mining region of Pennsylvania. Based on traditional organizations formed to oppose exploitation in Ireland, the Molly Maguires operated behind the Ancient Order of Hibernians, a patriotic and fraternal society. The Maguires used terror and violence, dynamiting mines, assassinating unpopular foremen and burning property. The Molly Maguires were broken-up when another Irish American, James M. Parlan, a Pinkerton detective, penetrated their organization and exposed its leaders. Due to Parlan's testimony, a score of men connected with the Maguires were hanged between 1877 and 1879. The Molly Maguires were once considered to have been primitive outlaws, but today many people perceive that this was an advance example of the struggle for social justice and rebellion against being exploited that had its parallel in the riots of the 1960's.

Late nineteenth century Irish Americans should certainly not all be thought of as Fenian revolutionaries, urban political bosses or labor agitators. Many Irish led quiet lives working in factories, serving as firemen or police, or employed in the service fields. Others were leaders in American commerce and industry. John W. Mackay, born in Dublin in 1831, made a fortune in mining, founded the Bank of Nevada and fought Jay Gould's Western Union Telegraph company to a standstill. William R. Grace, who was also a native of Ireland, founded the Grace Steamship Company and twice was elected Mayor of New York City. The Grace Company became powerful in Latin America and today it is headed by the founder's grandson, J. Peter Grace. The Seaboard Railway was once owned by Thomas Fortune Ryan, a poor Irish American who became wealthy enough to donate the cathedral in Richmond, Virginia to the Catholic Church. Patrick Cadahy started one of the largest meat packing businesses in the United States, and William F. O'Neil became owner of the General Tire Company in Akron, Ohio. Many more Irish Americans could be mentioned, but this short list illustrates their continuing impact.

Modern Irish Americans

When did the immigrants from Ireland to the United States and their sons and daughters become "modern"? Some would argue that the First World War was the great mixer that brought Irish Americans into the mainstream as had nothing else. Others point out that most Irish Americans became second, and in many cases third or fourth, generation at about this time. Certainly, new access to education and better opportunities for employment as the "No Irish Need Apply" signs came down, were factors in the relative assimilation of the Irish. In fact, more recent European Catholic immigrant groups were soon accusing the Irish Americans of being as nativist as their Anglo-Saxon Protestant contemporaries.

One major turning point came in 1928, when Alfred E. Smith of New York got the Democratic nomination for the Presidency. Attacks were made on this Irish American because of his Roman Catholic faith, but he actually lost the election because his opponent, Herbert Hoover, was riding the crest of prosperity. As everyone knows, that bubble burst and soon America plunged into the worst depression in its history. Al Smith, as he was commonly known, was born in the shadow of the Brooklyn Bridge in 1873. As a poor lad, he had to begin working at the age of fourteen when he finished St. James Parochial School. Largely self-educated from that point on, Smith was elected to the State Assembly of New York on the Democratic ticket, and was its Speaker for ten years. He served four terms in the Governors' Mansion in Albany before making his bid for the Presidency. No other Irish American Roman Catholic made a comparable impact on the American public until John F. Kennedy was elected President of the United States in 1960. Perhaps this date marks the start of the new era in Irish American affairs.

Many characteristics of today's Irish Americans were studied in a book by Andrew M. Greeley called *That Most Distressful Nation: The Taming of the American Irish.* (Chicago: Quadrangle, 1972). As a sociologist, Greeley collected data on many aspects of contemporary Irish American life. For example, Greeley asserts that Irish American mothers often dominate their homes and children. In part, this may be due to the Irish custom of having men spend much of their free time at pubs or social clubs, so that they are away from home. Compared with other ethnic groups on a "moral liberlism" scale, Irish Catholics in America were found to be very moralistic. On the other hand, they were rated low on "authoritarianism".

Greeley attacks the traditional characterization of Irish Americans as social conservatives. He points out their contribution to the labor movement and a long string of "labor priests" who came from this community. Even in the area of racial views, while not free of racism, Irish Americans were found to be less prejudiced against blacks than most other ethnic groups are. However, alcoholism remains a major problem among Irish Americans, who have the highest incidence of "nonabstainers" among eight white ethnic groups that were compared. Only Anglo-Saxon Protestants and Slavs had a higher rank order of reporting major problems with drinking. Information of this type is suggestive and could be the basis of conversations and possibly some investigations to find out if it is true in your community.

LEARNING ACTIVITIES

1. Students may enjoy compiling biographies of the Irish Americans who are mentioned in this unit or of other outstanding members of this ethnic group. These could be written up as small booklets, illustrated, and bound to produce a valuable study resource.

   Mayor Richard J. Daly of Chicago
   Dorothy Day, Catholic Social Critic and Labor Leader
   Dr. Tom Dooley, Humanitarian in Vietnam
   Father Francis P. Duffy, Chaplain of the

New York Fighting 69th in World War I
James Cardinal Gibbons, Archbishop of Baltimore
Father Andrew Greeley, Jesuit author and sociologist
Ben Hogan,champion golfer
Grace Kelly, Princess of Monaco
George Meany, President, AFL-CIO
Thomas Merton, Trappist Monk
James P. Mitchell, Secretary of Labor
Frank Murphy, Supreme Court Justice
Mary O'Hara, musical composer and author of books for young people

2. Field trips could be organized to visit some of the sites that are connected with Irish American history. These might include the restored Castle Garden at the Battery, New York, where many of the early Irish immigrants landed, Ellis Island and the Immigration Museum located in the base of the Statue of Liberty in New York Harbor. A more extensive tour could visit Irish American landmarks in Baltimore, Boston, New York, Philadelphia, Richmond and Washington. If the entire class can't go to all these places, a pictorial display might be compiled by getting brochures and information from the Visitor's Bureaus in these cities.

3. Prepare colorful graphs that make the relation between Irish and all other immigrant groups graphic. This can be done decade by decade from 1820 until 1970, using the data provided.

4. The late Senator Joseph McCarthy's political posture is described in William V. Shannons' chapter on "McCarthyism" in *The American Irish: A Political and Social Portrait*, pp. 367-391. Students might contrast it with the position of Senator Eugene McCarthy.

5. Invite your students to survey standard textbooks on American history to ascertain the treatment which they give to Irish and Irish Americans. The objectives of this unit and the glossary could be applied as a checklist for assessing presentations such as those in:

Jack Abramowitz, *American History*, Revised Edition. Chicago: Follett Educational Corporation, 1971.
Margaret Stimmann Branson, *American History for Today*. Boston: Ginn and Company, 1970.
Henry F. Graff, *The Free and the Brave: The Story of the American People*. Chicago: Rand McNally and Co., 1970.
Paul R. Hanna, Clyde F. Kohn and Clarence L. Ver Steeg, *Investigating Man's World: United States Studies*. Glenview, Ill.: Scott Foresman and Co., 1970.
Landis R. Heller, Jr. and Norris W. Potter, *One Nation Indivisible*. Columbus: Charles E. Merrill, 1966.
George Shaftel, *Decisions in United States History*. Lexington: Ginn and Company, 1972.

This project could be made a multicultural activity by looking into the treatment which these textbooks give for the other groups that are included in *The Peoples of Connecticut* series of curriculum guides. The findings could be sent to the publishers with recommendations for improving future editions of their books.

6. Get in touch with the Bicentennial Commission in your state or your community Bicentennial Committee to find out which of the events that they are sponsoring will include the Irish Americans.

7. Invite a speaker on Irish American history from a nearby college or one of the Irish American organizations in your area.

8. Use the slide sets that are included in the instructional package that was prepared to accompany this guide to explore the conditions that led to the "great migration" of Irish to America, the experience of their passage, and the type of reception they received in America.

9. Students may enjoy collecting commemorative stamps related to Irish Americans. The United States issued stamps honoring John Barry and Eugene O'Neil, and in 1967 Ireland put out a set of two replicas of the stamps which the Fenians printed for their unsuccessful revolt in 1867. President Kennedy was mourned by the postal issues of many lands.

THE IRISH AND OTHER IMMIGRANT GROUPS TO AMERICA

Decade	Irish	All Immigrants
1820-1830	54,338	151,824
1831-1840	207,381	599,125
1841-1850	780,719	1,713,251
1851-1860	914,119	2,598,214
1861-1870	435,778	2,314,824
1871-1880	436,871	2,812,191
1881-1890	655,482	5,246,613
1891-1900	390,179	3,687,564
1901-1910	339,065	8,795,386
1911-1920	146,181	5,735,811
1921-1930	220,591	4,107,209
1931-1940	13,167	528,431
1941-1950	25,377	1,035,039
1951-1960	57,332	2,515,479
1961-1970	37,461	3,321,777
TOTAL for the 150 year period:	4,713,868	45,162,638

* * * *

NOTE: The data for the Irish includes only those who came to the United States from Ireland and not those who emigrated from other countries. Between 1820-1850, the Irish were 42.3% of all American immigrants. They were 35.2% of those between 1850-1860. In the 1961-1970 decade Irish were only 1.1% of all immigrants. Overall, they represent 10.4%.

Statistics are based on U.S. Immigration and Naturalization Service *Annual Reports.*

INSTRUCTIONAL RESOURCES
Audio-Visual Media

16 mm. Films

Al Smith. Black and White, sound, 26 min. Rental $11.50.

Old newsreels and photographs were used to compile this CBS documentary on "The Happy Warrior". It describes the life and impact of Alfred E. Smith, an Irish Catholic who rose from the streets of New York to become a candidate for the United States Presidency. (middle and high school, college, adult)

Macmillan Films
34 MacQuestern Parkway, South
Mt. Vernon, N.Y. 10550

Daniel Boone in America's Story. Color, sound, 16 min., 1968. Rental $7.50 CORF

Boone's birth in Pennsylvania and his career in North Carolina, Kentucky and Missouri as an explorer, surveyor, hunter, family man, Indian fighter and treaty maker are portrayed. (middle and high school)

University of Colorado
Bureau of Audiovisual Instruction
Boulder, COLO 80302

Immigration in America's History. Color, sound, 10 1/[illegible] min., No. 1119 Purchase $136

Information on the major waves of immigration into the United States since the seventeenth century is given through dramatic re-enactments and economic, historic and sociological data. (middle and high school, college, adult)

Coronet Instructional Media
65 East South Water Street
Chicago, Ill. 60601

The Irish Whiskey Rebellion. Color, sound, 93 min., 1972. GFS Rental

Directed by J.C. Works, this feature film stars Richard Mulligan and Anne Meara.

Swank Motion Pictures
201 South Jefferson Avenue
St. Louis, MO 63166

John Fitzgerald Kennedy. Black and white, sound, 50 min., Rental $25

The late President's public life is emphasized in this film which includes many rare scenes. No direct references to his assassination are made in it.

Macmillan Films
34 MacQuestern Parkway, South
Mt. Vernon, N.Y. 10550

John Fitzgerald Kennedy 1917-1963. Black and white, sound, 21 min., 1964. Rental $4.50 Twentieth Century Fox Films

Kennedy's life is portrayed, showing his intimate family ties, his devotion to the Church, his sense of humor, and his careers in the navy and politics. The assassination and funeral end the film.

Instructional Media Center
University of Nebraska

Lincoln, NEB 68508

Kentucky Pioneers, 2nd. Edition. Color, sound, 26 min., 1968. Rental $10 Encyclopedia Britanica Education Corporation

One family's travels to Kentucky in 1790, an experience common to many Irish immigrants, is portrayed.

Bureau of Audiovisual Instruction
University of Colorado
Stadium Building
Boulder, COLO 80302

Patrick Henry of Virginia. Color, sound, 15 min., 1948. Rental $7.50 VADE

This is a first person narrative of Patrick Henry's life filmed at the places where he lived. It includes his famous "Liberty or Death" speech.

BAI, University of Colorado
(see entry above)

Patrick Moynihan. Black and white, sound, 32 min. Rental $25 BBC-TV

Daniel Patrick Moynihan, university professor, diplomat, adviser to presidents, and social economist talks about growing up in a fatherless Irish American family in East Harlem, working as a shoeshine boy and going on to study issues such as poverty, race and the urban blight. (high school, college, adults)

Time/Life Films
43 West 16th Street
New York, N.Y. 10011
(212) 691-2930

The Resolve of Patrick Henry (You Are There) Black and white, sound, 27 min., 1956. Rental $4.50 CBS

Originally done by CBS in 1956, this film depicts the second Virginia Convention on March 23, 1775 where Patrick Henry gave his rousing speech and a state militia was formed in defiance of the British.

Instructional Media Center
University of Nebraska, Lincoln
Lincoln, NEB 68508

Welcome, Mr. President. Sound, 68 min., 1963. Borrower pays the shipping charges, Telefis Eireann.

The late President John F. Kennedy's visit to Ireland was documented in this film by Irish T.V.

Consulate General of Ireland
33 East 50th Street
New York, N.Y. 10022

8 mm. Films

Irish Americans (Ethnic Groups Series), 4 min., 1970. Holt, Rinehart and Winston. (high school, college, adults)

Irish Americans. 4 min., silent, color. 1970. Encyclopedia Brittanica

An Irish American family preparing to attend the annual St. Patrick's Day Parade is portrayed.

Filmstrips

The American People: A Nation of Minorities. Part One - The Europeans. No. 1048. Color/sound filmstrip, 17 min. All four parts of the set cost $90. EDC

Irish are one of the European immigrant groups portrayed.

Educational Dimensions Corporation
Box 126
Stamford, CT 06904

The Immigrants Arrive: 1903-1913 Color/sound filmstrip. Part of a three part set on "Immigrant America".

Based on documentary photographs taken by Lewis Hine, this is a pictorial presentation of immigrant life in New York City and the Pennsylvania coal fields during the first decades of the twentieth century. Many of the conditions shown were experienced by the Irish.

Sunbrust Communications
Deerfield Avenue
Pound Ridge, N.Y. 10576
(914) 764-5737

Irish Color/sound filmstrip, 58 frames. 1966. In "Minorities that made America Great Series," Schlat.

Sketches the careers of Charles Carroll, John L. Sullivan, Eugene O'Neil and others.

A Nation of Immigrants. Color/sound filmstrip, 108 frames, 16 min. $18 Or $20

All immigration since the Puritan landings, including the Irish is treated and Senator Edward Kennedy's views are given.

Guidance Associates
Pleasantville, N.Y. 10570

The Story of Irish Americans. Color/sound filmstrip, 191 G. 45 frames. Filmstrip, $6; cassette, $5.50.

This in one of the "Story of America's People" Series that won a Freedom Foundation Award. The arrival, growth and achievements of the Irish are portrayed. (middle and high school)

EyeGate House
146-01 Archer Avenue
Jamaica, N.Y. 11435

Articles

Appel, John J. "From Shanties to Lace Curtains: The Irish Image in *Puck*, 1876-1910." *Comparative Studies of Society and History* 13(4), October 1971, pp. 365-375.

Perspectives on the Irish in a popular New York humor magazine published in the Gilded Age are explored in this lively article that contains four examples of typical *Puck* caricatures. (high school, college, adult)

Appel, John J. "The New England Origins of the American Irish Historical Society", *New England Quarterly* 33, December 1960, pp. 462-475.

Motives leading to the founding of the AIHS are traced and its early years described. (college and adult)

Blake, John W. "Transportation from Ireland to America, 1653-1660", *Irish Historical Studies* 3(2), March 1943, pp. 267-281.

A lot of interesting data about British programs for solving the lack of cheap labor in their American colonies by "transporting" poor Irish workers as indentured servants to them is contained in this article. It isn't easy reading, but lucid quotations and the expression of various points of view helps to maintain interest. (advanced high school, college, adult)

Brown, Thomas N. "The Origins and Character of Irish-American Nationalism", *Review of Politics* 18(3), July 1956, pp. 327-358.

Although this long article is demanding, it is worth reading because it provides many details regarding historic aspects of Irish-American affairs and is well documented. (advanced high school, college, adult)

Gitelman, H.M. "No Irish Need Apply: Patterns of and Responses to Ethnic Discrimination in the Labor Market", *Labor History* 14(1), Winter 1973, pp. 56-68.

The settling-in experiences of Irish Catholics in Waltham, Massachusetts between 1840 and 1890 are the subjects of this interesting study. Examples of bigotry and prejudice are graphically portrayed. (high school, college, adult)

Handlin, Oscar "Irish, The Development of Group Consciousness" in Leonard Dinnerstein and Frederic Cople Jaher, (eds.), *The Aliens: A History of Ethnic Minorities in America*. New York: Meredith Corporation, 1970, pp. 142-160.

Reprinted from Handlin's *Boston's Immigrants*, this article provides a good background on a large Irish community with whom people of Irish descent in Connecticut have many links. There are many references in the footnotes. (high school, college, adult)

Kelly, R.J. "The First Irishman in America", *Journal of the American Irish Historical Society* 29, 1930-1931, pp. 35-48.

This is the story of "William of Galway" who sailed with Columbus. (high school, college, adult)

Macdonagh, Oliver "The Irish Catholic Clergy and Emigration during the Great Famine", *Irish Historical Studies* 5(20), September, 1947, pp. 287-302.

Their parish priests had a great influence on the Irish peasants for many reasons. This paper studies the perspectives of the local clergy and the leaders of Irish Catholicism regarding emigration in the mid-nineteenth century. (high school, college and adult)

Macdonagh, Oliver "The Regulation of the Emigrant Traffic from the United Kingdom, 1842-1855", *Irish Historical Studies* 9(34), September, 1954, pp. 162-189.

Detailed information about the conditions under which many Irish emigrants came to America is given in this extensive article, as well as data about the provisions made by the British authorities to regulate this flow of humanity. (high school, college, adult)

Moynihan, Daniel Patrick "The Irish of New York" in Lawrence H. Fuchs, (ed.) *American Ethnic Politics*. New York: Harper Torchbooks, 1968, pp. 77-108.

Education, politics and religion are stressed in this fascinating article about the huge community with which many Connecticut Irish Americans have been closely related. (high school, college, adult)

Books

Adams, William Forbes *Ireland and Irish Emigration to the New World from 1815 to the Famine.* New Haven: Yale University Press, 1932. 409 pp., appendices and index.
This scholarly study provides good data and contains a useful color map. (college and adult)

America and the Fight for Irish Freedom. New York: Irish Consulate General, 1957.
The impact of America on the Irish nationalist struggle is the subject of this brochure. (high school, college, adult)

Bagenal, Philip H. *The American Irish and Their Influence on Irish Politics.* London: Kegan Paul, 1882; reprinted by Jerome S. Ozer, Publisher, 1971. 245 pp. and index.
Articles on eighteen aspects of the American Irish and their politics are reproduced in this volume of The American Immigration Library. (college, adult)

Byrne, Stephen *Irish Emigration to the United States.* New York: Arno Press, 1969. 165 pp. and maps.
This is a reprint of the 1873 edition and contains copious data. (college, adult)

Crimmins, John D. *Irish-American Historical Miscellany.* New York: J.J. Little, 1905. 480 pp. and index.
Among other topics, this volume contains information on the missionary navigator, St. Brendan, and the earliest Irish immigrants to New England. (college, adult)

Cullen, James Bernard, (ed. and comp.) *The Story of the Irish in Boston.* Boston: James B. Cullen and Company, 1889. 420 pp. and appendices.
Boston Irish in that city and elsewhere in New England are described in this collection of articles. (college, adult)

D'Arcy, William *The Fenian Movement in the United States: 1858-1886.* Washington, D.C.: Catholic University of America Press, 1947. 411 pp., bibliography and index.
Many American Irish have had links with Fenianism and this is a thorough study of the early years of this movement. (college, adult)

Duff, John B. *The Irish in the United States.* Belmont, California: Wadsworth Publishing Company, 1971. 87 pp. Some illustrations.
Irish in colonial America, the Irish struggle to get accepted in the United States, their efforts to join the mainstream, Irish politics, concerns for a free Ireland and the role of Irish Catholicism are the main topics of this helpful volume. (high school, college, adult)

Edwards, R. Dudley and T. Desmond Williams, (eds.) *The Great Famine: Studies in Irish History 1845-1852.* New York: New York University Press, 1957. 436 pp., notes, bibliography and index of names. Two maps and seventeen pen and ink illustrations from contemporary periodicals.
Three chapters in this book are especially useful: "Ireland on the Eve of the Famine", "Irish Emigration to the U.S.A." and "British Colonies During the Famine". These are scholarly papers but many high school students should be able to use them. Some of the original oral accounts of famine conditions are very graphic, so teachers should be prepared for some shock when the students read them (high school, college, adult)

Feldstein, Stanley and Lawrence Costello *The Ordeal of Assimilation: A Documentary History of the White Working Class, 1830's to the 1970's.* Garden City, N.Y.: Anchor Books, 1974. 485 pp. and index. $4.95.
Fourteen original documents related to Irish immigration and adaptation to America are reproduced in this anthology. They are an excellent basis for first hand analysis and interpretation of attitudes and conditions during various periods since the 1840's. (high school, college, adult)

Greeley, Andrew M. *That Most Distressful Nation: The Taming of the American Irish.* Chicago: Quadrangle Books, 1972. 270 pp. and index.
Interesting background information regarding Irish social structures, their arrival in America, and a lot of statistics obtained from surveying the Irish in this country make up the contents of this book. (high school, college, adult)

Griffin, William D. (ed. and comp.) *The Irish in America: 550-1972.* Dobbs Ferry, N.Y.: Oceana Publications, Inc., 1973. (Ethnic

Chronology Series, No. 10) 135 pp., tables, bibliography and index.

Several references to Connecticut Irish occur in the chronology and the forty-six original documents that are reprinted in this volume provide a good source of primary materials for students use. (high school, college, adult)

Haltigan, James *The Irish in the American Revolution and Their Early Influence in the Colonies.* Washington, D.C.: Patrick J. Haltigan, Publisher, 1908. 619 pp., index. Ill.

The work and impact of Irish leaders during our colonial and revolutionary eras is treated extensively in this book. (college, adult)

Handlin, Oscar *Al Smith and His America.* Boston: Little, Brown and Co., 1958. $2.75, paperback edition.

The concerns of the Irish on New York's East Side are blended into this account of their famous son. (high school, college, adults)

Johnson, James E. *The Irish in America.* Minneapolis, Minn.: Lerner Publications Company, 1966. 78 pp., ill.

This volume of the "In America" series is intended for ten to fourteen year old readers. Illustrated with black and white drawings, prints and photographs, it summarizes Irish immigration and adaptation to America and stresses famous Americans of Irish ancestry. (elementary, middle school)

Johnson, Stanley C. *A History of Emigration from the United Kingdom to North America, 1763-1912.* New York: E.P. Dutton and Co., 1914. 343 pp., appendices and index.

Among other emigrants from Great Britain, the Irish are studied in this general book, which contains estimates of the numbers who reached America at various times since 1853. (college, adult)

Kennedy, Robert Emmet, Jr. *The Irish: Emigration, Marriage and Fertility.* 236 pp. and bibliography.

Social habits among the people of Ireland are investigated and some of the causes of emigration are identified. (college, adult)

Leamy, Edmund *The Story of the American Irish Historical Society.* New York: AIHS, –. 6 pp.

The founding and work of the AIHS are sketched in this little pamphlet. (high school, college, adult)

Leyburn, James G. *The Scotch-Irish.* Chapel Hill: University of North Carolina Press, 1962. 325 pp., appendices, notes, bibliography and index.

Probably the best source of information on this subject, Leyburn is factual and objective. There is a helpful article on "The Name 'Scotch-Irish' " on pp. 327-334. (high school, college, adult)

McDonnell, Virginia B. *The Irish Helped Build America.* New York: Julian Messner, 1969. 88 pp. $3.64.

Written for ten to twelve year olds, this book is well illustrated. The background causes of emigration are explained, then sections describe the settling, home life, religion and schooling, labor and politics, the military and civil service. The book ends with descriptions of "respected citizens". (elementary and middle school)

Murphy, Eugene and Timothy Dricoll *An Album of the Irish Americans.* New York: Franklin Watts, Inc., 1974. 84 pp., indexed.

This book contains excellent black and white pictures and a text that is good for twelve to sixteen year old readers. (elementary, middle and high school, college, adult)

Nevins, Albert J. *Our American Catholic Heritage,* Second Edition (Revised). Huntington, Indiana: Our Sunday Visitor, Inc., 1973. 372 pp. and index. Many illustrations.

Intended for general readers, this attractive textbook contains good coverage of the Carrolls of Maryland (pp. 102-107), Captain John Barry (pp. 115-116), Cardinal James Gibbons (pp. 229-231), Irish Catholics in Commerce and Industry (pp. 276 f.) and three political figures (pp. 304-308). (middle and high school)

O'Brien, Michael J. *George Washington's Associations With the Irish.* New York: P.J. Kenedy and Sons, 1937. 240 pp., appendices and index. Most of the illustrations are facsimiles of documents.

Washington's links with American Irish are traced in this revisionist history which also contains a chapter on shipping between Ireland and America in the eighteenth century.

(high school, college, adult)

O'Brien, Michael J. *A Hidden Phase in American History.* New York: Dodd, Mead and Company, 1920. 392 pp., appendices and index.

Many articles written by the historiographer of the American Irish Historical Society that refute the views of historians such as George Bancroft and Henry Cabot Lodge that the Irish played little part in the American Revolution are printed in this book. (high school, college, adult)

O'Brien, Michael J. *The Irish at Bunker Hill.* Shannon: Irish University Press, 1968. 201 pp. and appendices.

Chapter VIII of this monograph is "Irishmen with Connecticut Regiments at Bunker Hill" (pp. 181-196). (college and adult)

O'Grady, Joseph P. *How the Irish Became Americans.* New York: Twayne Publishers, 1973. 190 pp., notes, glossary, bibliography and index.

Many aspects of Irish life in America are discussed in this book which contains information on the Irish Americans before the "Great Migration", Irish American nationalism, assimilation, political transition and the struggle for power, and the Irish as Americans. (high school, college, adult)

O'Hanlon, John Canon *Irish-American History of the United States,* Vols. I and II. New York: P. Murphy and Son, 1907. Vol. I, 407 pp. Vol II, pp. 408-677.

This set contains a huge amount of data and is a useful source of information, although it represents an older type of historical approach and doesn't contain much specifically on Connecticut. (college, adult)

Potter, George W. *To the Golden Door: The Story of the Irish in Ireland and America.* Westport, Ct.: Greenwood Press, 1973. 631 pp. Illustrated.

A reprint, this book is a valuable information source for background data concerning the causes and results of Irish immigration. (college, adults)

Roberts, Edward F. *Ireland in America.* New York: G.P. Putnam's Sons, 1931. 213 pp. and index.

This general study is very sympathetic toward the Irish and is written clearly enough so that it isn't difficult reading. (high school, college, adult)

Shannon, William V. *The American Irish.* New York: Macmillan, 1963, 1974. 413 pp., notes and index. Illustrated. $4.95.

The paradoxes in the Irish adaptations to the conditions which they encountered in America are explored in this good overview. Although it has a high interest level, the book isn't easy reading. (high school, college, adults)

Tansill, Charles Callan *America and the Fight for Irish Freedom 1866-1922: An Old Story Based Upon New Data.* New York: Devin-Adair, 1957. 442 pp., appendix, bibliography and index. Illustrated.

Based on documents in the Irish National Archives and the Library of Congress, this book was written with the assistance of Judge Daniel F. Cohalan and counters the views of De Valera and others who base their interpretation of the Irish Revolution on his perspective. (college, adult)

Woodham-Smith, Cecil B. *The Great Hunger: Ireland 1845-1849.* New York: Harper and Row, 1962. 418 pp., references and index.

Famine conditions in Ireland are described and analyzed with cool precision in this book which has become a classic on the subject. (college, adult)

IRISH AMERICAN INSTITUTIONS AND ORGANIZATIONS

American Committee for Irish Studies (ACIS), Department of English, University of Wisconsin-Milwaukee, Milwaukee, WIS 53201, (414) 963-4508

Four hundred scholars of Irish arts, folklore, history, language and literature belong to this group which was founded in 1959. It maintains an archives, publishes a quarterly newsletter, and issues an annual called *Current Books of Irish Interest.*

American Committee for Ulster Justice, 353 West 57th Street, Room 333, New York, N.Y. 10019, (212) 581-5578

About six hundred members, primarily Americans of Irish descent, are members of this organization which was begun in 1971. It has twenty-one state and county chapters. Its aim is to publicize the evils of the British occupation. A monthly newsletter is issued, and there is a speakers bureau, a film center and a library of books related to the controversy in Northern Ireland.

The American Irish Historical Society (AIHS), 991 Fifth Avenue (oposite the Metropolitan Museum of Art), New York, N.Y. 10028, (212) 288-2263

The AIHS was established on January 20, 1897 at the old Revere House Hotel in Boston. It was the result of efforts by Thomas Hamilton Murray, editor of *The Daily Sun*, Lawrence, Mass., who began writing articles about the Irish pioneers and early settlers in New England in the early 1880's. John Boyle O'Reilly, editor of *The Boston Pilot*, was associated with Murray. The aim of AIHS was and is: "To place the Irish element in its true light in American history, and to secure its perspective in light in American history, and to secure its perspective in relation to historic events on this soil . . ." AIHS has permanent and loan exhibits, an annual lecture series, extensive archives and a library of over 30,000 volumes. Its annual *Journal* was published from 1897 to 1931 and an annual *Recorder* has been issued since 1931. Sustaining members pay annual dues of $50, while those for junior members (up to age 30) are $25.

Ancient Order of Hibernians in America (AOH), 27 Mada Avenue, Staten Island, N.Y. 10310.

AOH was founded in May, 1836, when a charter was obtained from the Ancient Order of Hibernians in Ireland and Great Britain, signed by fourteen members of that society. It was addressed to "the brethern in New York" and authorized them to establish branches throughout the United States. Today, this fraternal and insurance society for American Catholics of Irish birth or descent has 191,000 members and 736 local chapters. AOH published a bi-monthly *National Hibernian Digest*.

Council of Gaelic Societies, P.O. Box 3366, Grand Central Station, New York N.Y.

This is a federation of six Gaelic organizations in the greater New York area. Its aim is to foster the Irish (Gaelic) tongue by encouraging its study, historical research into the background of the Irish in America, and interest in Irish culture and folklore. Lessons, lectures and *ceili* are conducted by its member organizations. The Council publishes *An Feinsic*, a Gaelic magazine, also known as *Comhairie na gCumann Gaelige*. It sponsors an annual *Feis* (festival) around St. Patrick's Day.

The Irish American Cultural Institute (IACI), 683 Osceola Avenue, St. Paul, Minnestoa, (612) 647-5678.

Founded in 1962, IACI is concerned with the cultural heritage of Americans of Irish ancestry. It publishes a quarterly on Irish studies called *Eire-Ireland* and a monthly newsletter, *Dushas*. IACI also produced a television series on Irish life and customs.

Irish Institute, 326 West 48th Street, New York, N.Y. 10036, (212) 265-3305.

Two thousand Americans of Irish heritage are members of this organization which sponsors competitions in Irish art, drama and music. The Irish Institute also gives aid to people who have been imprisoned for their participation in the Irish Republican cause.

Irish National Caucus, Suite 907, 1025 Connecticut Avenue, N.W., Washington, D.C. 10036.

This caucus is comprised of the lobbyists and representatives of twenty-five Irish American organizations. It issues a complimentary newsletter.

Knights of Columbus, Supreme Headquarters, 1 Columbus Plaza, New Haven, Ct.

Although the K. of C. isn't exclusively an Irish American organization today, it was founded in 1882 by Father Michael J. McGivney, an Irish priest, and all of its charter members were Roman Catholics of Irish descent. The twenty-three story K. of C. headquarters building is a New Haven landmark and contains a small library and display area. This social and fraternal organization was begun while Father McGivney was assistant pastor of St. Mary's Church in New Haven.

National Association for Irish Freedom, 799 Broadway, Room 422, New York, N.Y. 10003, (212) 254-1757.

This political and cultural association which was begun in 1971 supports the goals of The Northern Ireland Civil Rights Association. It advocates the right of all Irish to self-determination by sponsoring forums and seminars, gathering data, and forming committees to carry out its special projects.

The Scotch-Irish Society of the United States of America, John Cole Tuten, Jr., Secretary, 20th Floor, Three Parkway, Philadelphia, PA 19102.

Founded as the Pennsylvania Scotch-Irish Society on February 13, 1890 this genealogical society now has approximately three hundred members. The proceedings of its annual meetings are issued each year.

The Society of the Friendly Sons of St. Patrick in the City of New York, 80 Wall Street, Room 1112.

This is the oldest Irish American organization, having been founded in 1784. It enrolls about fifteen hundred men of Irish descent in the greater New York area and is devoted to charitable activites.

Ulster Irish Society, 342 Madison Avenue, Room 1520, New York, N.Y. 10017.

People of Northern Irish descent in the United States who are interested in the cultural and economic activities of Northern Ireland make up this organization which was founded in 1927.

GLOSSARY
Unit Three
THE IRISH IN AMERICA

American Wake - a ceremony held before emigrants set out from Ireland.

Ancient Order of Hibernians - a patriotic and fraternal society organized in the United States in 1836.

Ark and *Dove* - the two ships on which Cecil Calvert, Lord Baltimore's Irish settlers traveled in order to establish the Maryland Colony in 1634.

John Barry - a native of Ireland who built the first American frigate and was a Captain in the U.S. Navy during the Revolutionary War.

Saint Brendan - legendary sailor-priest who is reputed to have reached America in 577 A.D.

John Carroll - the first Archbishop of Baltimore and head of the Roman Catholic heirarchy in the United States.

Fenian Brotherhood - an Irish American revolutionary organization founded in 1857.

Darby Field - an Irish explorer who first saw the White Mountains of New Hampshire and the Green Mountains of Vermont in 1640.

Flying Harte - the ship on which Irish settlers came to Virginia in 1621.

The Friendly Sons of St. Patrick - a charitable and fraternal organization that was founded in 1768.

James Hoban - an Irish born architect and surveyor who drew the plans for the White House.

Molly Maguires - activist Irish American labor organizers who used violence on the Pennsylvania coal fields in the 1870's.

Molly Pitcher - an Irish American woman whose real name was Molly Hayes. She fought at the Battle of Monmouth during the American Revolution.

Know-Nothing Movement - American nativists who opposed foreign immigration and were anti-Catholic.

Tammany Hall - Democratic Party headquarters in New York City which was long controlled by Irish American politicians.

Unit Four
THE CONNECTICUT IRISH

AIMS

The purposes of this unit of study are to survey the history of Irish Americans in the State of Connecticut, identify their contributions and indicate the problems that they have encountered, and provide an understanding of their present situation.

OBJECTIVES

1. The development of realistic concepts regarding the pioneer Irish settlers in Connecticut and New England.
2. A recognition that Irish Catholics immigrated to Connecticut in the eighteenth century.
3. Awareness that there were Protestant, as well as Catholic, immigrants from Ireland.
4. Knowledge of the impact that policies such as "plantation", "transportation" and "redemption" had in colonial Connecticut.
5. Knowledge of the role that Irish Americans from Connecticut played during the American Revolution on land and at sea.
6. Knowledge of the development of Irish Catholicism in Connecticut.
7. Information about anti-Catholic nativism and the Irish responses to it.
8. Concepts about former Irish neighborhoods in Connecticut communities and their relationships with other ethnic groups.
9. Knowledge of the contributions that Irish Americans have made to Connecticut commerce and industry.
10. Knowledge of the impact of Irish Americans on Connecticut politics.
11. Acquaintance with representative Connecticut Irish during the various historical eras.
12. Recognition of the individual and social characteristics of Connecticut Irish today.

THE CONNECTICUT IRISH

The Colonial and Revolutionary Eras

The Irish were among the original settlers of New England. Although they were many fewer than the English, the Irish contributed to colonial life in many ways. Even on the *Mayflower* in 1620 there were settlers of Irish ancestry. Another ship came to the Plymouth Colony in 1626-1627 with Irish passengers. It had originally been destined for Virginia, but had been blown off its course. Two citizens of Plymouth, a Mr. Fells and a Mr. Sibsie, obtained Irish servants from this ship. These particular "redemptioners" later went on to Virginia, but there were undoubtedly some Irish who stayed behind. Another Irishman, Teaque Jones, was in Plymouth in 1645. David O'Killia (O'Kelly) was living at Yarmouth by 1657.[1]

When the Massachusetts Bay Colony was facing starvation in 1630, Governor John Winthrop hired Captain William Pearse and his two hundred ton ship to bring them provisions from Ireland. Pearse came back with beef, butter, cheese, oatmeal, peas, pork and wheat from the Emerald Isle. This Irish food saved the day, and Governor Winthrop proclaimed a day of public thanksgiving.

Two boatloads of Irish immigrants reached Boston in 1636. One was the *Eagle Wing* carrying a hundred forty Irish Presbyterians from Carrickfergus. They were accompanied by two Calvinist clergymen, the Reverends Blair and Livingstone. A daughter had been born to one of the passengers during the long voyage, and she was christened with the name, Seaborn.[2] Governor Winthrop's *Journal* notes that the ship, *Saint Patrick*, commanded by Captain Palmer, arrived at Boston from Ireland on May 15, 1636. Winthrop reports that, "a great stir was made because of the failure of her captain to salute the English flag on Castle Island." The lieutenant of the fort boarded the Irish vessel and "made her strike her flag." This was, of course, a serious lapse of judgment, because at that time Ireland was an independent kingdom, linked to England only by a common monarch. Governor Winthrop, who had himself been educated at Trinity College, Dublin, wisely later made the lieutenant "acknowledge his error lest the Lord Deputy of Ireland should be informed."[3]

Soon Irish immigrants were moving west. John, Richard and Patrick Riley settled in the Connecticut River Valley between 1634 and 1640. An Irishman, Darby Field, explored the White Mountains with a group of Indian guides about 1640, commissioned by the Massachusetts Bay Colony. Captain Daniel Patrick, a famous Indian fighter, is also believed to have been Irish. Michael Bacon, from Dublin, obtained a grant of land in Woburn, Massachusetts in 1640, and James Butler, another Irishman, settled in Worcester in 1653 and became the largest landowner there.[4]

The Irish were involved in settling Connecticut as well as in the establishment of the Rhode Island Plantation. New London had an Irish pioneer according to the diary of Joshua Hempstead, a resident of that town.

> In the summer of 1635 Philemon Dalton, described as a lynnean weaver and his wife, Hannah Daniel Buckley, and Thomas Barret came there as "redemptioners" on the ship *Increase* from London. Between 1652 and 1658 Thomas Mullan and James Kelly are mentioned in the town books. According to the early records, William Cotter received a house lot grant of six acres in the year 1661; William Collins was a resident of the town between 1654 and 1663; and Peter Collins, who died there in 1655, was one of the early grantees of town lots.[5]

Alexander Bryan, a native of Armagh, settled in Milford, Connecticut in 1639. This Irishman bought the last twenty acres of land owned by the Indians of that district in 1661, paying "six coats, three blankets and three pairs of breeches" for it.[6]

A group of Irish refugees who had been "transported" to the West Indies were brought to New Haven about 1640. Among them was an educated gentleman, William Collins. Collins taught school at Hartford for a time, and then went to Boston. There he got into trouble with the ecclesiastical authorities of the Massachusetts Bay Colony, who had him banished to Rhode Island. Collins married Anne Hutchinson's daughter, Faith, and when the Hutchinsons had to leave Rhode Island because of religious tensions, he went with them to Westchester, which was then in Dutch territory. There, Mrs. Hutchinson, her son and Collins were killed by Indians.[7]

The Roundhead invasion of Ireland led by Oliver Cromwell forced many Irish to seek asylum in America. Among the exiles who left Ireland after the surrender at Limerick in 1651 was Edmund Fanning, who settled at Groton, Connecticut. Many of his descendents are still living in Connecticut or around Worcester, Massachusetts.[8]

The Town Books of Hartford during the period from 1640 to 1660 contain names such as John Kelly, William Gibbons, Gabriel Lynch, John Halley, John and Richard Keeney, George Sexton, Robert O'Neal and a "Peter Hogan, Dutchman" who came over in 1657. No one knows why Hogan is described as Dutch, but it can be assumed that all of these people were Irish. Many other old Celtic names have been identified in the earliest records of this part of Connecticut. For example, the will of John Riley of Wethersfield appears in the Hartford Probate Records under the date of May 13, 1674. His estate was worth 688 pounds, 4 shillings and no pence; indicating that he had been a substantial person in the community. Other accounts assert that Edmund Rylee was "one of the earliest settlers of Old Windsor."[9]

Even at this early date, the Irish were not always welcome colonists. In 1700 the Reverend Cotton Mather of Boston preached a sermon entitled "A Pillar of Gratitude" in which he mentioned that: "a colony of Irish might be sent over to check the growth of this country, an happy revolution spoil'd that plot." It isn't clear to which movement Mather was referring in his "colony of Irish", but the general hostility of his position is clear. It must be remembered that the Congregational Church had been established in Massachusetts and Connecticut. Its officers were opposed to the Anglican and Presbyterian communions, much less Roman Catholicism, which they considred dangerous to the interests of the state. It is no wonder that the early Irish had to avoid drawing attention to themselves and were made to conform to the dominant church polity of their neighbors.

One Irish American historian asserted that:

> It is perfectly obvious that multitudes of Catholics emigrated from Ireland to America before the Revolution, and the long succession of names representative of the ancient Catholic families of Ireland which appear in the ancient records . . . is sufficient proof of the fact.[10]

What happened was that most of the colonial Irish weren't able to be practicing Catholics because the open profession of Catholicism wasn't tolerated. They had to have their children baptised and their dead buried by the Congregational clergy, and the only schools open to them were "anti-Papist" ones.

Yet there were also settlers from Ulster such as James Kasson, who, with his father and six brothers, came from Belfast in 1722. The party landed at Boston and then took up residence at

Voluntown, Connecticut. There, on October 15, 1723, a Presbyterian Church was established at what is now known as Sterling, Windham County. In 1742 the Kasson family moved to Woodbury, Massachusetts, where James resided until his death in 1791. The Reverend Samuel Dorrance, an Irish Presbyterian, was pastor of the Voluntown Church until 1770 and on June 30, 1779 that congregation conformed to the established church by becoming Congregational. Dorrance had been removed from his post with the complaint that: "He came out of Ireland, and since his coming, the Irish do flock into town."[11]

As would be expected of people from a seafaring nation, many of the early Irish in Connecticut were mariners. The land books of Hartford for 1652 contain the name of Daniel Sullivan, who commanded a vessel that traded with Virginia and the West Indies. Sullivan died in Virginia in 1655. According to the town records of Norwich, Joseph Kelley, a shipwright, was granted permission to build vessels at the Point on January 10, 1716. Apparently, Kelley was also a captain and commanded ships in the trade with Barbados. New London was also the home port for many Irish American seamen. A number of them gave gallant service in the revolutionary cause during the War for Independence.[12]

An Irish mariner of another type operated Kenney's ferry across the Connecticut River at Hartford. The ferry got its name from Richard Kenney who was granted the privilege by the Connecticut Assembly in October, 1712. This ferry was discontinued by another act of the Assembly in May, 1753.[13]

Another early Irish settler in Connecticut was John McCurdy from Antrim. McCurdy lived in Lyme from 1724 until 1785 and the famous jurist, Judge Charles J. McCurdy, was his grandson. The McCurdy Mansion is still standing in Lyme.[14]

Not all the Irish who came to Connecticut in colonial times were prosperous, however. The *Connecticut Gazette* for January 5, 1764 carried this advertisement:

> Just imported from Dublin, the the bark *Darby*, a parcel of Irish servants, both men and women, to be sold cheap, by Israel Boardman, at Stamford.[15]

These people were undoubtedly "redemptioners" who would be bound out for a period of years in order to pay for the expense of bringing them to America. It would be interesting to know how many Connecticut families today can trace their ancestry back to forebears who came to the United States as indentured workers.

A new influx of Irish into New England had begun in 1717. On August 4, 1718 five ships arrived at Boston filled with Irish immigrants who either settled in Massachusetts or went to New Hampshire. Still another band of Irish came on June 9, 1719. In May, 1723, the Boston town meeting took note of "the great numbers of persons who have lately bin Transported from Ireland into this Province." By June, 1725 some of these Irish immigrants were trying to obtain land in a place called Penacook, New Hampshire. Some Englishmen in Haverhill, Massachusetts petitioned the General Court saying, " . . . it is highly probable that a parcel of Irish people will obtain a grant from New Hampshire . . . unless some speedy care be taken by this honorable court to prevent it."[16] The Irish succeeded in obtaining the land grant, and this is the origin of Londonderry, New Hampshire. However, this incident is interesting in showing that even in the colonial era, the Irish were in bad odor with their English cousins.

Certainly one of the most distinguished Irishmen whose life has connections with Connecticut was George Berkely, later the Anglican Bishop of Cloyne, Ireland. Berkeley came to Rhode Island in 1729 and lived near Newport. His project in America was converting the Indians to Christianity and he stayed in the New World for two years, waiting for the support that had been promised to him in order to construct a College for Indians in Bermuda. His farm was named "Whitehall" and when he had to go back to Ireland, Berkeley donated its ninety acres and "the finest collection of books that ever came at one time into America" to Yale College in New Haven. Some of these volumes are still preserved at Yale, where a college of the University also bears his name. It is completely fitting that the Bicentennial display at the Yale Museum of Art contains a portrait of this

Irish benefactor.

George Berkeley wrote a poem about the prospects for planting the arts and learning in America.

The Muse, disgusted at an Age and Clime
Barren of every glorious Theme,
In distant lands now waits a better Time,
Producing Subjects worthy of Fame;

In happy Climes, where from the genial Sun
And Virgin Earth such Scenes ensue,
The force of Art by Nature seems outdone,
And fancied beauties by the true;

In happy climes the Seat of Innocence,
Where Nature guides and Virtue rules,
Where men shall not impose for Truth and Sense,
The Pedantry of Courts and Schools.[17]

It is almost as if Berkeley's poem were predicting the differences that were to erupt in the American Revolution. In the years just before 1775 many Irish made their way to the colonies and we are justified in supposing that some of them must have settled in Connecticut. During the years 1771, 1772 and 1773, for example, 162 ships from various Irish ports were listed in the New York and Philadelphia newspapers as having landed on our shores. In some cases, these vessels carried as many as five hundred passengers on a single trip. The *Pennsylvania Gazette*, August 11, 1773 quoted a Captain Oliffe, master of the *Venus*, from Dublin, as saying that " . . . upwards of 18,000 have left Ireland since January last to settle in different parts of America."[18] These new immigrants seldom had much love for the British and it is no wonder that they volunteered in great numbers for the American army.

Although Matthew Cummings was the only Connecticut Irishman to lose his life at Bunker Hill in 1775, more than 60 men from Erin are believed to have been in the three Connecticut regiments that fought there. The Connecticut muster rolls of the Revolutionary soldiers contain sixteen men whose last name was Kelly, four Brady's, three Calahan's, and at least three Casey's. There are eight Collins and six Clary's. Other Celtic family names on the Connecticut rolls from the Revolutionary War are Flynn, Kenny, Lyons, Lynch, Malone and Ryan. At least twenty-six men in the Connecticut forces had Patrick as their first name.[19]

Connecticut's Revolutionary record began with the historic Lexington alarm on April 19, 1775 and didn't close until the last regiment was disbanded eight and a half years later after peace had been declared in 1783. Over a thousand men bearing distinctly Irish names served during this time, and many of them gave their lives for America's independence.[20] Everywhere the Irish soldiers gained a reputation for sturdy dependability. In the terrible winter of 1780-1781 when conditions were so bad that mutiny was threatened, the Irish quelled the ring leaders and rejected the British offers that they desert. This devotion can be contrasted with General George Washington's experience with the other New England troops. Writing to General Joseph Read on November 28, 1775 he complained about their:

> dearth of public spirit, and such want of virtue, such stockjabbing and fertility in the low arts to obtain advantages of one kind or another, that I never before saw, and pray God's mercy that I may never witness again.[21]

When the short term enlistment of the Connecticut troops was over in December, 1775, all of them, amounting to 5,000 men, refused to re-enlist. General Trumbull wrote Washington of his "grief, surprise and indignation" at the way the New England troops behaved.

Connecticut Irish Americans were also active in supporting the Revolutionary cause at sea. Thomas Fitzgerald, for instance, was one of the midshipmen on the Continental frigate, *Trumbull.* This ship was built in Connecticut and Fitzgerald probably hailed from New London. New London was also the home port of a whole group of American privateer captains of Irish descent. They had names like John and Richard McCarthy, Michael Mc'ally and Joseph Powers. Captain John McCarthy was the master of the *Black Prince*, which was captured near Chesapeake Bay by H.M. Frigate *Medea* in 1781. The Connecticut Council of Safety appointed Michael Mclally first lieutenant and then captain of the armed ship, *Oliver Cromwell.* As if to punish them for giving an Irishman a ship of that name, Melally had to resign his command because he couldn't evade the British warships that were constantly patrolling the mouth of the Thames River. Later, however, Melally was the captain of the privateer, *Lady Spencer*, and in 1781 he commanded the privateer, *Rochambeau*. An account of an American privateer operating off New London was printed in the *Connecticut Courant and Weekly Intelligencer* for July 24, 1783. The article declared that:

> she is a cutter of sixteen guns having a Congress commission, though the crew are all Welch and Irish.[22]

This evidence indicates that many of the men who served on Connecticut vessels during the Revolutionary War were Irishmen who had been recruited in New London. However, at least one famous Connecticut privateer brig, the *Ranger*, was commanded by Captain Ashbel Riley of Middletown. The *Connecticut Courant* published an account of his exploits on August 26, 1793.

Even as condensed an account as this one shows that the Irish were present and accounted for in colonial Connecticut. The potato, although it is an indigenous American plant, had been brought to Ireland by Sir Frances Drake from Virginia in 1573. It was domesticated in Ireland and later re-introduced to New England by the Irish immigrants. They also brought the old fashioned foot-wheel and the hand loom to the Yankees. These came along with the Irish spinners and weavers who came in the early eighteenth century. In many cases, the colonial Irish were scholars and school masters. Thomas Clap, who was later President of Yale College, learned his Greek and Latin Classics from the Rev. James MacSparrow who came from Rhode Island in 1721. Undoubtedly, the Connecticut Irish were among the most zealous patriots, largely because opposition to British rule was virtually an inbred trait with them. Also, many of them had had first hand experience with the measures which the British used to quell rebellions and realized that the American revolution had to succeed.

It is an interesting fact that the name of one Connecticut town is a tribute to the gallantry of an Irishman several years before the Revolutionary War began. Sterling, Connecticut was named in honor of Dr. Henry Sterling, an Irish American physician and surgeon. Dr. Sterling practiced his profession in Providence, Rhode Island before and during the war. He probably also cared for some of the people living at Voluntown, Connecticut. On June 10, 1772 patriots from Providence destroyed the British armed vessel, *Gaspee*. Dr. Sterling was called to give emergency treatment to the wounded commander of the *Gaspee*, and he responded. Later, in 1793, the citizens of Voluntown, many of whom were of Irish background, decided to separate into two towns. They chose to name their new community after Dr. Sterling in recognition of his act of compassion. Sterling, Connecticut was incorporated by the General Assembly in May, 1794.[23]

The Puritan leaders of colonial Connecticut conceived of the colony as "set apart from the rest of the world as a home and refuge for a people chosen of God and sanctified to His glory."[24] Living under this ideology, Connecticut Catholics had little opportunity to develop their religious community. However, it is known that several Catholic priests passed through the colony on their way to other places and were probably in touch with some of the local adherents of their faith. French Catholic troops wintered at Lebanon in 1780-1781, and the first mass in Connecticut must have been said at their camp. On June 16, 1791, Bishop John Carroll stopped at New London and was welcomed by "a respectable number of Catholics" there. At about the same time the Reverend John Thayer, who had converted to Catholicism from the Congregational Church, preached in the larger towns of the state. At New Haven, Thayer spoke from the pulpit of the Reverend Hendricus Dow's Congregational Church. In 1793 he was preaching in Norwich. Thayer was the first Catholic missionary in Connecticut, and much of his work must have been directed toward the Irish in the state. Thayer later emigrated from America and settled at Limerick, Ireland, where he died in 1815.

From 1800 to 1900

The growth of the Irish American community in Connecticut was slow until the 1840's.

The national census of 1850, however, suddenly made it evident that there had been a great increase in their numbers at the same time when many Yankees left the state to try their fortunes in the West. On September 4, 1850 the *Hartford Courant* declaimed that:

> In the cities, where one native citizen has migrated, ten foreigners have stepped in to take his place. The increase of that description of population in all our cities, especially from Ireland, will astonish us when the Census has been completely taken.

Not only were more Irish immigrants reaching Connecticut, but they were also beginning to be more widely diffused in the state. By about 1805 there were "many Irish families" living in the Ellington section of Windsor. The first Irishman to settle in Danbury is reputed to have arrived about 1825. According to the local accounts, he erected an old country shanty made out of stone, clay and turf. The chimney of his house was made from a barrel. This unusual dwelling was such a novelty that people walked for miles to see it.[26]

The digging of the Enfield Canal in the 1820's brought many Irish workers to Connecticut. Although no priest accompanied them and they lacked any formal church building, the Very Reverend John Power, Vicar General of the Diocese of New York, visited them at least twice in 1827. On one of these journeys, Father Power asked for permission to say mass at the Seamen's Chapel on the Long Wharf in New Haven. The city fathers replied in the negative, saying, "We have no Popery now in New Haven, and we don't want any."[27]

The Diocese of Boston was established in 1808, and all of New England, including Connecticut came under its jurisdiction. A French native of Brittany, Bishop John Cheverus, was the first head of this new diocese. In May, 1823, Bishop Cheverus offered mass in the Hall of Representatives at the old State House in Hartford. Among the three children whom he baptized while in Connecticut was Mary, the daughter of John and Bridget Mulligan of East Hartford.[28] From Hartford, the Bishop went to New Haven where he was the house guest of the French Professor at Yale College. He also called at New London on his way back to Boston, and there Bishop Cheverus was invited to preach at both the St. James Protestant Episcopal Church and the Congregational Church. Very shortly after his trip to Connecticut, however, Bishop Cheverus was recalled to France.

The second head of the Boston Diocese, Bishop Benedict Fenwick, appointed the Rev. Robert D. Woodley as resident pastor of all the Roman Catholics in both Connecticut and Rhode Island. Woodley came to Hartford and celebrated mass at the home of John Mulligan at 34 Village Street. A weekly newssheet called *The Catholic Press* was soon being published in Hartford. In July, 1829, Bishop Fenwick came to Hartford in order to arrange for the purchase of a church which the Episcopalians had outgrown when they constructed Christ Church Cathedral. This building, and the organ which it housed, cost the Catholics nine hundred dollars. It was moved to a corner lot at Main and Talcott Streets costing twelve hundred dollars. The Rev. Bernard O'Cavanaugh was appointed pastor of this new parish and missionary for the entire State of Connecticut on August 26, 1829. This date marks the start of organized Catholicism in our state, and the edifice which was dedicated as the Holy Trinity Church after being renovated, was the first permanent Catholic Church in Connecticut.

During the next fifteen years the numbers of Irish in Connecticut grew rapidly. Many came here in whole work crews that were recruited by contractors engaged in constructing railroads. As manufacturing in the state expanded, other Irish were employed as factory hands. Their work was often hard, the hours long and the pay small. Some worked in the quarries at Portland, and others were in the copper mines at Bristol. Industry brought the first Irish to Manchester and Willimantic. Some were farm laborers like Patrick Dillon who came to work on the farm of Julius Catlin in Glastonbury on April 8, 1839 until the next September. He promised to work from dawn to dusk for twenty-seven dollars a month. Catlin paid other Irish laborers the going wage of ten cents an hour in 1844.

The growth in the Irish American population required expanding the Catholic Churches in Connecticut. In 1832, Father James Mc-

Dermot was sent as pastor of the faithful in New Haven and a Catholic Church was built there in 1834. In 1843 St. James Roman Catholic Church was dedicated in Bridgeport, a town where many Irish had settled due to industry and the railroad. There was a Roman Catholic Church in Meriden by 1845, followed by churches in Norwalk (1851), Milford (1853) and Danbury (1853). Norwich and New London had churches and resident priests before 1850, while the first Catholic Church in Waterbury was purchased from the Episcopalians in 1847. Derby was one of the most interesting parishes, because it began when six Irish Catholics landed there from the sloop, *The Guide*, in 1833. In 1845 a Protestant, Mr. Anson G. Phelps, gave them a building lot on which they erected a church. However, they had to wait until 1851 for a resident priest of their own. Catholic services began in Bristol in 1847, and churches were built in Middletown in 1845 and in New Britain in 1850.[29]

Most of this rapid growth of Connecticut Catholicism due to the influx of Irish immigrants took place while the state was still under the religious jurisdiction of the Boston Diocese. However, Bishop Fenwick recommended that a new see be established here, and on March 17, 1844 the Rev. William Barber Tyler was consecrated as its first Bishop in the Cathedral at Baltimore, Maryland. Bishop Tyler was formally installed at the Holy Trinity Church, Hartford, on April 14, 1844 and this edifice now became his cathedral. Tyler was a native of Vermont. His entire family had been converted to Catholicism from the Congregational Church there. The new diocese of which he became bishop included Rhode Island, as well as Connecticut. At that time, there were only 4817 communicants, four churches and three priests in the Nutmeg State, so Bishop Tyler decided to move the center of his diocese to Providence, where the Catholic population was larger. After only two months in Hartford, Bishop Tyler transferred to Providence in June, 1844 and remained there until his death in 1849.

The next bishop was the Rev. Bernard O'Reilly, who began his work on November 17, 1850. By then, there were 2301 citizens of Irish birth living in Hartford and 3385 Irish born residents of New Haven. Altogether, Connecticut had 26,689 people who had been born in Ireland within its borders by 1850, in addition to many second and third generation Irish Americans. Bishop O'Reilly himself was a native of County Longford, Ireland and there were many priests in his diocese who had been sent out from All Hallows College, Dublin. The Bishop also prepared leadership by opening a seminary for training priests in his own home. In 1855 he set out for Europe in order to arrange for Christian Brothers to come to Connecticut to open boy's schools. On his return trip, the ship on which he was travelling sank with all on board.

O'Reilly's successor was the Rev. Francis Patrick MacFarland, who continued Providence as the seat of the diocese. So it remained until 1872, when Hartford and Providence became separate and Bishop MacFarland came to Hartford to re-establish that city as the seat of an episcopal see. A home had been purchased for him at the corner of Woodland and Collins Streets, but in those days that was considered to be out in the country. So Bishop MacFarland began to gather the funds needed to build a new Cathedral. The site was purchased from James Goodwin for $70,000 and a Convent was erected there for the Sisters of Mercy. However, the Bishop died in 1874. His successor, Bishop Thomas Galberry, led the diocese for only two years, so St. Joseph's Cathedral, Hartford, was dedicated by Bishop Lawrence S. McMahon. Bishop McMahon was born of Irish stock in the province of New Brunswick, Canada; but grew up in the United States. He was studying at The College of the Holy Cross, Worcester, when its burning forced him to complete his studies in Canada. He was also a chaplain during the Civil War. St. Joseph's Cathedral was built with the help of everyone in the diocese, which by now included many non-Irish. But certainly the major inspiration for this edifice, dedicated in 1892, was Celtic.

An order founded in Ireland in 1831, the Sisters of Mercy, has made a tremendous impact on Connecticut Irish Americans. The first Sister of Mercy was Catherine McAuley who vowed to serve the ignorant, poor and sick in Dublin, Ireland. In 1843, a young Irish priest named Michael O'Connor was consecrated the Bishop of Pittsburgh. He was acquainted with the Sisters of Mercy and invited seven of them to accompany him to his new post. The group landed in New York and went overland to Pittsburgh, getting there on December 21, 1843. Bishop O'Connor attended the Seventh Council of Baltimore in 1849 and there Dr. O'Reilly, who soon became the Bishop of Hartford, heard about the good work of the Sisters of Mercy. In 1851 several members of this Order took up residence in Providence. On May 11, 1852, four Sisters of Mercy arrived in Hartford and the next day four others settled in New Haven. By the time of the division of the Hartford and Providence dioceses, seventy members of this Order were serving in Connecticut.[30]

Some of these Sisters of Mercy taught the boys and girls of St. Patrick's parish, Hartford in the church basement for over twelve years. When St. Patrick's Church burned on January 24, 1875, their Convent was surrounded by flames. They had to lead their orphans out to safety, including a cripple and a blind girl. The Sisters of Mercy opened schools in Norwich (1872), Thompsonville (1872), Putnam (1874), Stamford (1876) and New Britain (1876). In the spring of 1872 a new group of eleven Irish sisters from the community located at Ennis, Ireland came to Meriden, where they started a boarding school and orphanage.[31]

The Sisters of Mercy called their school at St. Patrick's, Hartford, St. Catherine's Academy in honor of their foundress' patron saint. When their motherhouse and novitiate was moved to Farmington Avenue, however, the name of the academy was changed to Mount St. Joseph Seminary and its dedication took place on November 29, 1873. By the turn of the century this site was too small and the Seminary moved twice, settling at Hamilton Heights. In 1925 the Sisters of Mercy wanted to contribute to the higher education of women, and, after seven years of preparation, Mount Saint Joseph Junior College was inauguarated in 1932. Three years later, in 1935, the college was moved to the present campus on Asylum Street, West Hartford, and became a four-year institution. Although its students aren't all of Irish extraction, St. Joseph College is certainly one of the most outstanding Irish American institutions in our state.[32]

The Hartford *Courant* and the New Haven *Palladium* often contained nativist, anti-Irish sentiments in the 1840's. At that time, however, there weren't enough Irish American voters in the state for either the Whigs, who were against immigration, or the Democrats, who were in favor of it, to capitalize on the issue. There was nothing subdued about the constitution of the "Know Nothing" Party, when it came out in July, 1853, though. The Know Nothings bluntly stated:

> Its object shall be to resist the insidious policy of the Church of Rome, and all foreign influences against the institutions of this country, by placing in all offices in the gift of the people, whether by election or appointment, none but native-born Protestant citizens.[33]

Within a year, there were 169 Know Nothing lodges all over the state which claimed a total membership of 22,000 people! William T. Minor was elected Governor of Connecticut on their ticket in 1855, and Minor immediately began urging stringent residency requirements in order for aliens to be naturalized as American citizens. All militia companies made up of foreign-born troops were to be disbanded. Legislation was even passed forbidding the titles of church property being registered in the name of a bishop, but non-Roman Catholic Churches with an episcopate were exempted from its provisions. Governor Minor dissolved six state militia companies that were made up of Irishmen, and then had to remove Adjutant General Hodges for refusing to carry out his orders. By 1856 the state was seething with charges and counter-charges. The Republicans claimed that the Democrats were the supporters of "Rum, Romanism and Slavery." The Democrats countered by calling their opponents "Irish-haters and Negro-worshippers." Actually, the Democrat candidate for Governor won more votes, but he lacked a majority so the Know Nothing and Republican members of the Assembly again chose Minor. At his inauguration, Minor attacked immigration once more, but by now more people were beginning to value the skills which the Irish were contributing. Soon the nativist movement peetered out as a force in

Connecticut politics, although some of its residue of bigotry remained for a long time.

Countering the nativists, by 1842 Hibernian Societies were formed both in Hartford and New Haven. These were defense leagues dedicated to protecting Catholic and Irish lives and property, as well as social and fraternal groups. In 1890 the national convention of the Ancient Order of Hibernians was held in Allyn Hall, Hartford, showing that by then it was a very strong and vigorous organization in the state.[34] Also, another organization founded by Irish Americans began in New Haven in 1882. This was the Knights of Columbus, established by Father Michael McGivney and nine other men of Irish extraction. Its membership greatly increased in the early 1900's. Today it is a mjor international organization whose world headquarters are still in New Haven. Nativist groups have vilified the Knights of Columbus at points in its history, claiming that it was an anti-Protestant conspiracy controlled by the Papacy. For example, two men named C. H. Slade and Charles Megonigel were prosecuted in 1917 for having printed and circulated a slanderous oath which they claimed was used by the Knights of Columbus. They were charged with libel, pleaded guilty and were punished.[35]

The Civil War, which began in 1861, was a time of particular activity for the Connecticut Irish. In 1855, all of the Irish American units in the state militia had been disbanded under conditions that still rankled. As the war clouds gathered, however, Governor Buckingham realized that the Irish volunteer companies offered a source of men who had acquired some military discipline and already had some field training. First, the Governor requested Thomas W. Cahill, the former Captain of Company E, Second Regiment of the Connecticut Militia to organize a volunteer company. Cahill replied:

> Six years ago I was captain of a company of volunteer militia and a native of New England. I was, with my comrades, thought to be unfit to shoulder a musket in time of peace, and the company was disbanded by the then Governor of the State, under circumstances peculiarly aggravating to military pride. The law by which we were disbanded still stands on the Statute Book, and as long as it is there my fellow-soldiers and myself feel it to be an insult to us, and to all our fellow-citizens of Irish birth and Catholic faith. If we were not fit to bear arms in time of peace, we might be dangerous in time of war.[36]

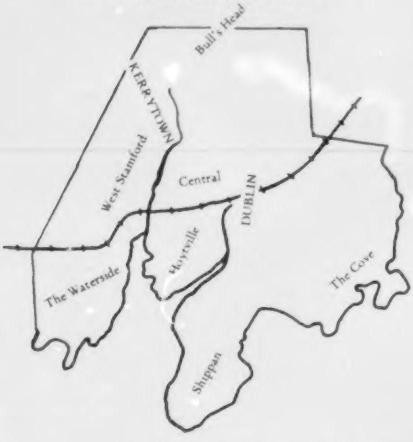
We know that in the latter part of the nineteenth and the first decades of the twentieth century there were distinctly Irish neighborhoods in many Connecticut towns and cities. For example, a great many Irish once lived around Wooster Square in New Haven. Unfortunately, a detailed study has been made of only one of these Irish American enclaves, the Dublin section of Stamford.

Stamford had been a typical Yankee community until the opening of the New Haven Railroad in the late 1840's and the incorporation of the Yale Lock Company in 1868 brought in many Irish immigrants. Between 1868 and 1893, the era sometimes known as the "Gilded Age", the population of Stamford grew from 9,700 to 15,700. Many of the newcomers were Irish settlers who first established Dublin, below Main Street and in the vicinity of the railroad roundhouse. Kerrytown, a second Irish neighborhood, lay west of Main Street and across the Mill River. The size of these communnities can be inferred from the fact that a count of the manuscript census of 1870 showed that 622, or twenty-eight per cent of the adult males in Stamford had been born in Ireland at that time. They were referred to by the local weeklies as "brawny, untutored" laborers at best and as drunkards, street brawlers and criminals at worst. The Irish love of liquor was countered by town prohibition laws in 1877, 1878 and 1879, as well as raids on Lee's, McDevitt's and Mulligan's saloons. As late as January 1893, the monthly police report to the Borough Board of Stamford distinguished between arrests of "Americans" and arrests of "Irish".[37]

Among the leaders of the Stamford Irish was Father John Fagan, pastor of St. John's Roman Catholic Church from 1868 until his death in 1873. Father Fagan struggled to inculcate patriotism, religion and temperance among his flock. He was the main force in the formation of the St. Patrick's Roman Catholic Total Abstinence Society, and his work was even praised by William Gillespie, another Irishman of Baptist persuasion who published the weekly *Advocate.* There was an Emmet Club among the Stamford Irish, and they also organized a branch of the Ancient Order of Hibernians, although some of the priests and laity opposed it on the grounds that it advocated secrecy and violence. In 1870, sixty-one Stamford voters took the trouble to erase the names of Fagan and Finerty, candidates for School Visitor and Constable, from the Democratic Town ticket. It wasn't until 1884 that Edward Duffy became Town Tax Collector, and Daniel Hanrahan was elected State Representative in 1888.

A Roman Catholic elementary school was established in Dublin near the railroad tracks in 1860, but children of Irish extraction were the overwhelming majority in the public schools in this part of town as well. By 1872 the public school in this part of town was dilapidated and there was talk of the town buying the parochial school building of St. John's parish. This touched off a verbal controversy, but public education remained separate from parochial in the end. The story of the Irish struggle to get recognition in Stamford politics is another facet of the evolution of this Irish American community.

THE PRINCIPAL NEIGHBORHOODS
OF STAMFORD IN 1890



Feinstein, *Stamford*, p. 236

Connecticut Irish in the Twentieth Century

Extensive biographical sketches were compiled for an *Encyclopedia of Biography* published in 1915. Among the many Connecticut citizens whose lives were included in its fifteen volumes were at least twenty persons of Irish heritage. An understanding of the dimensions of Irish American life in our state in the early years of the twentieth century can be gotten by looking over a random half dozen of these careers.

Edward Joseph Brennan, born in New Haven in 1867, was the son of Michael Brennan, a native of Sligo, and Margaret Quinn Brennan, from County Clare. Edward was one of seven children born to this couple. Michael supported the family by operating a trucking business in New Haven. Edward attended the New Haven public schools and then St. Charles College in Maryland. Having decided to enter the priesthood, he then attended St. Mary's Seminary, Baltimore. He was ordained in 1894 and served churches in Torrington, New Haven and Waterbury; as well as being a Navy Chaplain in 1901. Father Brennan founded St. Margaret's parish in Waterbury on July 29, 1910 and lived to see it become one of the largest churches in the community.

Dr. Patrick Cassidy was born at Annaloghan, County Tyrone, Ireland in 1839. He was educated in Ireland and then immigrated to America and attended medical school in Albany, N. Y. and the University of Vermont. He began practicing medicine in Norwich in 1865, and he died there as the dean of the Norwich physicians, in 1924. Dr. Cassidy helped start the Norwich Medical Society and was instrumental in getting W. W. Backus to found the hospital that bears the Backus name today. He was the first Irish Catholic physician elected a fellow of the State Medical Society, and was chief marshal at the parade celebrating breaking the ground for St. Patrick's Church, Norwich, in 1870. Dr. Cassidy was a life-long member of the Irish National League and brought its representatives to speak in Norwich.[38]

One of the most prominent citizens of New Britain was Patrick S. McMahon, who was born there in 1868. Patrick's father came to New Britain from County Clare, Ireland and had served for four years in the Sixth Regiment, Connecticut Volunteers, during the Civil War. The father was wounded in the Battle of the Wilderness and later was employed in the Stanley Works. Patrick's mother was a member of a family that had left County Clare for Bristol, Connecticut. Besides Patrick, this couple had another son, William Emmett. Patrick went to the New Britain Public Schools, but left early to go to work in the Russell and Erwin Lock Shop for forty cents a day. He later transferred to the Stanley Works for a raise of ten cents a day. Three years later, when he went back to Russell and Erwin, he got a dollar sixty cents a day. Then he drove a grocery wagon for nine dollars a week. At the age of twenty-one he had accumulated capital of $135, with which he began a grocery store with a liquor business on the side. After ten years, he was able to buy the Strickland House, one of the oldest hotels in Connecticut. McMahon renamed it Hotel Bronson and ran it for the rest of his career. He also got into the motion picture theater business and opened the Palace Theater in New Britain. Soon he and his partner, Frank A. Keeney, had movie theaters in eight towns, including the Hartford Playhouse. McMahon married Margaret Brophy and they had six children. The family attended St. Mary's Roman Catholic Church in New Britain.

William Joseph Mulligan was a prominent Thompsonville and Hartford attorney. His grandfather had immigrated to East Windsor, and his father was born there in 1849. The family originated in County West Meath. Mulligan's grandfather worked as a stonemason, and his father had a furniture and undertaking business in Thompsonville. William was born there in 1881 and first attended the parochial school of St. Patrick's parish. Later he went to public school, including Enfield High School, but he graduated from Williston Seminary, Easthampton, Massachusetts. He then attended Yale University, studying law there, and was admitted to the Hartford County Bar in 1904. Continuing to practice law, Mulligan also organized the Advance Printing and Publishing Company. He was active in the Connecticut and American Bar Associations, the Knights of Columbus, and the Republican Party. He raised $200,000 for the war relief work of the K. of C. and personally went to France to oversee its expenditure. Mulligan married Kathleen Byron Keefe, and the couple had three children.

Many of the principal buildings in and around Middletown were built by Dennis O'Brien. He was born in County Cork in 1849 and came to Middletown when he was twenty-two. He had attended school in Ireland only until he was fourteen, and then was apprenticed to learn the stonemason's trade. He had mastered it by the time he came to Middletown, and soon was contracting to erect buildings there. In 1911 he formed his own corporation, including in it all four of his children. O'Brien built St. Joseph's School and Convent Chapel in Middletown and St. Mary's School in Portland. He also built the Russell Manufacturing Company mills. In Hartford, he constructed the Royal Typewriter Company factory and the Majestic Theater. He was active in the Knights of Columbus and a member of the Republican Party.

Another famous Irish American physician was Dr. Cornelius Francis Sullivan of Waterbury. He was born in Waterbury in 1887 and attended the St. Mary's Parochial School there. He graduated from Waterbury High School in 1906. Then he studied at the University of Maryland, and Georgetown University where he finished his medical training. He practiced medicine in East Hartford for a long time and was there when a serious epidemic of smallpox broke out. In 1916 Dr. Sullivan went back to Waterbury where he continued to practice medicine. He married Mary Hurley, a native of County Kerry, Ireland, and the couple had six children. They attended St. Patrick's Church and Dr. Sullivan was active in the Knights of Columbus.

Many more careers of Connecticut Irish could be recounted, but these examples of six reasonably prominant citizens are typical of those who succeeded. They illustrate the experiences of breaking into professions in which there had been few Irish Catholics, their loyalty to the Church, and the political diversity that was beginning to emerge. They are all examples of upward mobility, having risen above the attainments of the generation before them. They are all men, because at this time few American Irish women had careers outside the home unless they were domestic servants or factory hands.

It is interesting that by the turn of the century, the Polish Catholics in Connecticut were complaining that their Irish Catholic brethren were nativists. In 1902, for instance, the social class conflict between the entrenched Irish Americans and the Polish newcomers was a factor in a church controversy in New Britain. Father Lucyan Bojnowski, pastor of the Sacred Heart parish there, several times had to defend the Irish Bishop and Chancellor of the Diocese.[39] Many other instances of friction between Irish Catholics and those of Italian, German, Polish or Slavic background can be found.

On the other hand, the life of Father Andrew J. Kelly, pastor of St. Anthony's Church, Hartford, is a glowing testimony that Irish and Italian Catholics could work together in harmony. Father Kelly was appointed assistant pastor in July and pastor in September, 1919. St. Anthony's was the only parish he served; he chose to stay there for the rest of his life. "Small and poor, on Hartford's East Side, and often called 'Little Italy' it was as big as the world to this Irishman."[40] The church was housed in an old building which the Catholics had bought from a Lutheran congregation in 1898. Father Kelly started work on a new building on Talcott Street and was able to dedicate its basement in 1921. He had studied at the American College in Rome, Italy, and learned fluent Italian while he was there. As a result, as a young curate in Thompsonville and later as a military chaplain during World War I, he was particularly fitted to minister to Italian Catholics. At St. Anthony's he endeared himself to his parishioners by using Italian with the older people and English with the youth.

About 1921 Father Kelly began developing another consuming interest–art. By 1933 he owned fourteen canvasses painted by James Britton. Soon Kelly was buying the works of other Connecticut artists such as Charles H. David of Mystic, Nothram Gould of Middletown, Milton Avery, Robert Brackman and Maude M. Monier. This priest from a lowly Italian parish in Hartford became a renowned art collector. Yet, it was said of him,

> The people on the East Side hardly knew there was a Mayor of Hartford. Father Andrew, as far as they were concerned, ran the town. They felt free to go to him at any time. Whoever rang the bell at the rectory knew it would be answered promptly.[41]

Father Kelly has died and his "Little Italy" has passed into history, replaced with multistoried buildings by urban renewal. Only "Casa Maria", the social center he started in the old building acquired from the Lutherans, still stands. However, about two hundred contemporary works of art, the results of his lifetime of collecting, are now at St. Joseph's College in West Hartford where it is possible to go and view the fruits of the passion for art felt by this Irish American priest.

The Connecticut Irish have contributed many political leaders to our state and national scene. Some of the early ones were Jeremiah Donovan of Norwalk, William Kennedy of Naugatuck and Augustine Lonergan of Hartford. In 1918, for the first time, an Irish American, Thomas Spellacy, was nominated for Governor by the Democratic Party. Spellacy was a major power in Connecticut politics for a long time to come. Both Governors John Dempsey, a Democrat born in Ireland, and Thomas Meskill, a Republican, are proud of their Irish ancestry. The most famous Connecticut Irish political figure is certainly John M. Bailey, whose career can be traced in Joseph Lieberman's, *The Power Broker*.

James O'Brien McMahon, better known simply as Brien McMahon, of Norwalk, was one of the greatest of the Connecticut Irish who had a political career. He was born in Norwalk in 1903, and later attended Fordham University and the Yale Law School. He was a practicing attorney until he was appointed Assistant U. S. Attorney General in 1933. Then he became well known because he argued twenty cases before the Supreme Court and never lost one. He was elected a Senator from Connecticut in 1944, and was the sponsor of the first bill that limited the uses of atomic energy. Later, he was chairman of the committee that established the Atomic Energy Commission. Before his death, McMahon had won a reputation as a sincere worker for a just social order and world peace.

Not many people realize that Frank S. Hogan, the crusading New York District Attorney, was another birthright Connecticut Irishman. Hogan was born in Waterbury in 1902, the son of Michael and Mary Smithwick Hogan. He attended St. Thomas School and Crosby High School in Waterbury. At the age of thirteen Hogan got his first job in the plating room of the New England Watch Company. His next job was in the carpentry shop of the Scovile Manufacturing Company. He didn't have enought money to go to Columbia University when he finished Crosby High in 1919, so he worked for a year before continuing his education. He also worked his way through college during all of his four years at Columbia.

In 1935, Hogan joined the staff of Thomas E. Dewey and when Dewey was elected District Attorney in 1938, he made Hogan his Administrative Assistant. When Dewey left his post in 1941, Hogan was immediately nominated as his successor by the Democratic Party. The two other major political parties in New York also made Hogan their nominee and he was swept into office. He continued to have this triparty backing and won eight consecutive elections, serving as District Attorney for thirty-two years, longer than any one else. His office handled some 120,000 matters a year and annually produced at least 7,000 felony indictments and a minimum of 10,000 charges of misdemeanor. Professionally, he was known as "Mr. D. A." and the members of his staff were called "Frank's Boys." This warm, shy, quietly religious man delighted in his Irish ancestry and was a student of the folklore, history, literature and music of Ireland. He received many medals and honors, including an LL.D. from Columbia University, his alma mater. Frank S. Hogan died in New York City in 1974, an outstanding son of the Connecticut Irish.[42]

Due to the long history of an Irish presence in Connecticut, it is very difficult to estimate how many citizens of the state today have Irish blood. We do know that in 1960 there were 75,409 people in the state who were born in Ireland, or 7.7 per cent of the foreign stock. At the time, only Italy, Canada, Poland and the United Kingdom had contributed larger groups of first generation immigrants to Connecticut. In 1970, there were 60,366 immigrants from Ireland in Connecticut, or 6.2 per cent of its foreign born citizens. Again, this was only exceeded by the same four groups as mentioned in 1960, although natives of Germany now were almost as numerous as those of Ireland. Of course, it must be remembered that immigrants from Ulster are classified as coming from the United Kingdom, so the numbers of Irish in our state exceed the census statistics.[43]

A comparative description of the ten largest ethnic groups in Connecticut's three largest urban centers: Bridgeport, Hartford and New Haven, provides some data on today's Connecticut Irish. Comparative statistics between Irish Catholics in these cities and members of the other ethnic communities are presented in Tables One to Four, which follow this page. Among 199 Irish Catholic respondents, 19% had an eighth grade education or less, 19% had one to three years of high school, 24% were high school graduates, 28% had attended college for one to three years, and 10% were college graduates. These educational attainments exceed those of any other ethnic group except Jews, Northern European Protestants and Anglo-Saxon Protestants. They also show improvement over the educational attainment of the previous generation where almost half of the fathers did not have more than an eighth grade education. The net change in educational attainment between Connecticut Irish fathers and their children was +21, exceeded only by that of Connecticut Jews.[44]

If the Connecticut Irish in these three urban centers represent the other Irish Americans elsewhere in the state, these statistics look promising. After reviewing their history, the contributions that they have made and the problems which they encountered, it is certainly evident that the Irish are one of the most fascinating peoples of Connecticut.

TABLE ONE

The Percent Distribution of Central City Populations in Bridgeport, Hartford, and New Haven by Ethnicity

Black Protestant	16.5	(290)
Italian Catholics	15.9	(279)
IRISH CATHOLICS	11.4	(200)
Anglo-Saxon Protestants	10.2	(179)
Jews	7.8	(137)
Northern European Protestants	6.9	(121)
Polish Catholics	5.1	(90)
French-Canadian Catholics	5.0	(87)
Eastern European Catholics	4.2	(73)
Puerto Rican Catholics	3.6	(63)
Northern European Catholics	1.8	(32)
Hungarian Catholics	1.7	(29)
Eastern European Orthodox	1.2	(21)
Others	8.7	(155)
TOTAL	100.0	(1,756)

Note: Only ethnic groups that are represented by 1.0 per cent of the combined central city population of Bridgeport, Hartford and New Haven, Connecticut, are shown individually.

TABLE TWO

The Percent Distribution by Ethnic Groups in Connecticut's Three Largest Cities

	Bridgeport	Hartford	New Haven
Black Protestant	24.8	42.1	33.1
Italian Catholic	33.7	22.9	43.4
IRISH CATHOLIC	28.0	44.0	28.0
Anglo-Saxon Protestants	25.7	43.0	31.3
Jews	21.9	32.1	46.0
Northern European Protestants	43.0	26.4	30.6
Polish Catholics	38.9	42.2	18.9
French-Canadian Catholics	13.8	77.0	9.2
Eastern European Catholics	75.3	15.1	9.6
Puerto Rican Catholics	63.5	20.6	15.6
Others	44.3	31.6	24.1
TOTAL	34.0	35.9	30.1

Note: The concentration of the members of each of the ten ethnic groups in the three largest cities in Connecticut according to their total population in these urban centers is shown by these statistics.

TABLE THREE

The Percent Distribution of Ethnic Groups, by Generation
in the United States, in Connecticut's Largest Cities

	First Generation	Second Generation	Third or Later Generation
Black Protestants	1.4	0.3	98.3
Italian Catholics	29.8	55.8	14.4
IRISH CATHOLICS	10.1	28.3	61.6
Anglo-Saxon Protestants	14.1	19.2	66.7
Jews	35.8	51.8	12.4
Northern European Protestants	16.5	31.4	52.1
Polish Catholics	30.0	56.7	13.3
French-Canadian Catholics	31.1	35.6	33.3
Eastern European Catholics	16.4	64.4	19.2
Puerto Rican Catholics	100.0	0.0	0.0
Others	36.4	30.5	33.1
TOTAL	23.8	31.8	44.4

Note: First generation includes everyone born outside of the continental United States who were themselves immigrants. Second generation indicates the children of immigrants who were born in America. Third or later generation indicates everyone born in this country with native-born parents and one or more native-born grandparents as well.

TABLE FOUR

Ethnicity and Social Class in
Connecticut's Three Largest Cities

	White Collar	Blue Collar
Anglo-Saxon Protestant	56.2	43.8
Black Protestant	12.5	87.5
Eastern European Catholic	37.0	63.0
French-Canadian Catholic	20.9	79.1
IRISH CATHOLIC	50.5	49.5
Italian Catholic	35.2	64.8
Jews	74.3	25.7
Polish Catholic	24.4	75.6
Puerto Rican Catholic	1.6	98.4
Northern European Protestant	49.2	50.8
Others	45.3	54.7
TOTAL	38.4	61.6

Note: "White Collar" designates occupations such as managers, professionals, sales clerks and technicians. "Blue Collar" indicates jobs in skilled, semi-skilled and unskilled labor such as craftsmen and factory workers.

NOTES

1. John D. Crimmins, *Irish-American Historical Miscellany.* New York: Privately Published, 1905, p. 21.

2. *Ibid.*

3. Michael J. O'Brien, "Irish Immigrants to New England", JAIHS 13, 1914, pp. 177f.

4. William D. Griffin, *The Irish in America.* Dobbs Ferry: Oceana, 1973, pp. 2-3.

5. Michael J. O'Brien, "Irish Pioneers of New London, Conn.", JAIHS 26, 1927, p. 182.

6. Griffin, p. 2.

7. Crimmins, p. 25 and John C. Lineham, *Irish Schoolmasters in the American Colonies, 1640-1776.* Washington, D.C.: AIHS, 1898, pp. 5-6.

8. Crimmins, p. 25.

9. Michael J. O'Brien, "Irish Pioneers in the Connecticut Valley", JAIHS 14, 1915, p. 178.

10. M.J. O'Brien, *A Hidden Phase of American History.* New York: Dodd, Mead, 1921, p. 266.

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12. Michael J. O'Brien, "Irish Mariners in New England", JAIHS, 17, 1918, p. 154.

13. Thomas Hamilton Murray, "Some Voices from Ye Olden Time", JAIHS, 4, 1904, pp. 64-65.

14. M.J. O'Brien, "John McCurdy, Irish Pioneer in Connecticut", JAIHS, 26, 1927, p. 199f.

15. Murray, "Some Voices", p. 68.

16. James B. Cullen, *The Story of the Irish in Boston.* Boston: James B. Cullen and Co., 1889, p. 15f. and James Haltigan, *The Irish in the American Revolution and Their Early Influence in the Colonies.* Washington, D.C.: P.J. Haltigan, 1908, p. 59.

17. Crimmins, *Irish-American,* p. 47.

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20. *Ibid.*

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24. Charles M. Andrews, *Connecticut's Place in Colonial History.* New Haven: Yale, 1924, p. 10.

25. Carroll, John Noonan, *Nativism in Connecticut, 1829-1860.* Washington, D.C.: Catholic University, 1938, pp. 79-81.

26. Jarvis Morse, *A Neglected Period of Connecticut's History, 1818-1850.* New Haven: Yale, 1933, p. 23.

27. Noonan, *Nativism,* p. 83.

28. Thomas S. Duggan, *The Catholic Church in Connecticut.* New York: The States History Company, 1930, pp. 26-30.

29. Noonan, *Nativism,* pp. 86-87.

30. Mary C. T. Malcolm, *A Century of Community Service by the Sisters of Mercy in the Diocese of Hartford.* Unpublished M. A. Thesis, Boston College, 1949, pp. 1-17.

31. *Leaves from the Annals of the Sisters of Mercy,* Vol. IV. New York: P. O'Shea, Publisher, pp. 497-525.

32. Maria B. Colla, *A History of Pope Pius XII Library, Saint Joseph College.* Washington, D. C.: Catholic University, 1964, pp. 3-20.

33. Albert E. Van Dusen, *Connecticut.* New York: Random, 1961, p. 221.

34. *History of the Ancient Order of Hibernians and Ladies' Auxilliary.* Philadelphia: Keystone Printing Co., 1923.

35. Thomas E. Watson, *The Fourth Degree Oath of the Knights of Columbus.* Thomson, Georgia: The Jeffersonian Publishing Co., 1917.

36. Duggan, *The Catholic Church,* p. 36.

37. Estelle F. Feinstein, *Stamford in the Gilded Age.* Stamford: Stamford Historical Society, 1973, pp. 1-13. See also 50-59, 220-232.

38. This information is based on "Dr. Patrick Cassidy of Norwich, Connecticut", *JAIHS,* 23, 1924, pp. 275-278.

39. Daniel S. Buczek, *Immigrant Pastor.* Waterbury: Association of Polish Priests in Connecticut, 1974, p. 30 f.

40. Mary C. Palmer, "In Praise of Beauty: A Monograph on the Life of Reverend Andrew J. Kelly", West Hartford: St. Joseph College, Unpublished M. A. Thesis, 1963, p. 4.

41. Palmer, "In Praise", p. 13.

42. Joseph T. P. Sullivan, "In Memoriam — Frank S. Hogan", *The Recorder*, AIHS, 35, 1974, pp. 124-128 is the source of this information.

43. Kenneth Hadden, *Nativity and Racial Composition, The Population of Connecticut*, 1970. Storrs: University of Connecticut, 1974, Bulletin 424, Agricultural Experiment Station, College of Agriculture and Natural Resources, p. 24.

44. Harold J. Abramson, *Ethnic Diversity in Three Connecticut Cities:* Preliminary Findings. Storrs: Ethnic Heritage Project: The Peoples of Connecticut, 1975. 21 pp. and appendices. All of the data and information here and in the tables derives from this research.

LEARNING ACTIVITIES

1. A series of murals depicting selected incidents experienced by Connecticut Irish could be drawn. These could later be photographed in order to produce a slide set or filmstrip.

2. The class could plan and take a field trip in Connecticut in order to visit the sites connected with Irish American history in our state. A map and tour guide might be prepared for the students to use and then be shared with other groups.

3. The detailed histories of Irish American institutions in your local community could be compiled by student task forces. These could be sent to *The Peoples of Connecticut Project* for inclusion in the instructional package that accompanies this guide.

4. Older Irish Americans in your town or city may remember "the old days" and their reminiscences are valuable if they can be transcribed on cassette tape or on videotape as "oral history". Request a suggested interview format from *The Peoples of Connecticut Project* and see if this activity won't interest some of your group.

5. Look through back issues of local newspapers, particularly ones published between 1840 and 1910 for examples of their perspectives regarding immigration, Roman Catholicism and Irish Americans.

6. Do a "block history" of the section of your city or town where many people of Irish extraction used to live. You may be able to locate residents of the neighborhood at various times in its history, and the people who live there now will have interesting views of its past.

7. Write biographies of famous and not so famous Connecticut Irish. In some cases, it may be possible to illustrate these with pictures or photographs. If there is interest in journalism or book production in your group, you could either publish a mimeographed collection of these sketches or prepare them in hand bound volumes for other classes to use.

8. The class might invite some prominent Connecticut Irish to speak to the class or arrange to have a small group of students interview them.

9. Explore multicultural relations in your community or area. For example, find out how Black, Jewish or Italian individuals perceive the Irish background people in their midst. It might be possible to develop this activity into a consciousness raising type of "anthropotherapy".

10. Invite Connecticut Irish teenagers to give their perspective of what it means to be "American and Irish" in the 1970's. These could be written, taped or in the form of panel discussions.

INSTRUCTIONAL RESOURCES

Articles

Conrad, Bob "John Bailey - A Leader to the End", *The Hartford Times*, April 11, 1975, p. 1. Extensive biographical data was given on pp. 6-7.

"Dr. Patrick Cassidy of Norwich, Connecticut", *The Journal of the American Irish Historical Society* 23, 1924, pp. 275-278.

"Hometowns of Hardware—Stamford, Connecticut", *Hardware Consultant and Contractor Magazine* 14(2), February 1950, pp. 8-20.

Lancaster, Lane "The Democratic Party in Connecticut", *National Municipal Review* 17(8), Augu[illegible] 1928, pp. 451-455.

Murray, Thomas Ham[illegible] "Some Voices from Ye Olden Time" *Th[illegible]urnal of the American Irish Historical Soc*[illegible] 1904, pp. 64-69.

O'Brien, Michael J. [illegible] Connecticut Irish in the Revolution", *The Journal of the American Irish Historical Society* 22, 1923, pp. 196-214.

Kelly. West Hartford: St. Joseph College: M. A. thesis, 1963. 57 pp.
There are many anecdotes and rich data about this Irish priest who devoted most of his career to the Italians of St. Anthony's parish in Hartford and was an accomplished collector of art.

Media

Slides

A slide presentation of Irish institutions and activities in Connecticut has been prepared in connection with this curriculum guide. It may be borrowed or copied.

World Education Project
U-32, University of Connecticut
Storrs, Ct. 06268

Sound Tapes

A number of "oral history" interviews have been conducted with Irish informants in Connecticut and information about the availability of their transcriptions can be obtained from Dr. Bruce Stave, U-103, University of Connecticut, Storrs, Ct. 06268.

A CONNECTICUT IRISH HERITAGE TRAIL

(1) The American Irish Historical Society, 991 Fifth Avenue, New York City. View the exhibits and collections of artifacts. Look over the extensive library.

(2) Supreme Headquarters of the Knights of Columbus, 1 Columbus Plaza, New Haven. View this renown building and see the small collection of items related to the founder, Father Michael J. McGivney, and the history of the organization.

(3) The Yale University Art Museum to see the portrait of George Berkeley.

(4) The Beinecke Rare Book and Manuscript Library, Yale University, 121 Wall Street, New Haven. See the extensive collection of original Irish documents and early editions of books published in Ireland.

(5) The St. Lawrence Cemetery, New Haven. Celtic Crosses and a monument of gratitude erected by Irish exiles who were rescued by a New Haven sea captain from having been transported to Australia.

(6) The McCurdy House in Old Lyme. John McCurdy came from Antrim and lived in Old Lyme from 1724 to 1785. Judge Charles J. McCurdy was his grandson.

(7) The Eugene O'Neill Memorial Theater Center, 305 Great Neck Road, Waterford. See the theater collection and archives of O'Neilliana.

(8) St. Patrick Cathedral, Norwich. Irish Catholics took the lead in constructing this fine building and in providing its leadership.

(9) St. Patrick-St. Anthony Church, 285 Church Street, Hartford. Dedicated in 1851, this was the second Irish Catholic church in the city. Father John C. Brady, the builder of this edifice, is buried just beside the main entrance to the church and a cross marks his tomb. The church possesses a beautiful statue of St. Patrick.

(10) St. Joseph College, 1678 Asylum Avenue, West Hartford. Visit the Pope Pius XII Library to view the Father Andrew J. Kelly Art Collection.

(11) Irish American Home, 132 Commerce Street, Glastonbury.

(12) The Special Irish Collection of the Bapst Library, Boston College, Chestnut Hill, Massachusetts. See the Carney and Roche Rooms to view works by Irish and Irish American artists and look at the beautiful stained glass windows.

Unit Five
IRISH LITERATURE

1. Irish Folktales, Legends and Myths
2. Irish Literature for Children
3. Irish Biography and Fiction
4. Modern Irish Drama
5. Irish Poetry
6. Irish American Works
7. Newspapers and Journals

THE AIMS OF THE UNIT

The basic aim of studying Irish literature in an ethnic studies and multicultural curriculum is to better appreciate and understand the Irish. At the same time, an effort has been made to represent the diverse genius of Irish writers by including works from many times and places. Anglo-Irish literature is de-emphasized because it frequently isn't concerned with Irish themes, or is already commonly studied in courses on British literature.

OBJECTIVES

(1) Developing an awareness of Irish mythology.

(2) Recognizing similarities and differences between Celtic myths and those of other peoples.

(3) Getting acquainted with leading Irish and Irish American writers.

(4) Obtaining new knowledge of Irish life and customs as these are portrayed in literature.

(5) Introducing some representative Irish and Irish American periodicals.

(6) Experiencing enjoyment and delight through the Irish gift of storytelling.

INTRODUCTION

Written Irish literature goes back to the introduction of the Latin alphabet in the fifth century, A.D. It was nurtured in the monasteries where earlier oral traditions were transcribed and set down in manuscripts written in vernacular Gaelic. Thus, modern and contemporary Irish and Irish American writing has a very rich background from which to draw its symbols and themes.

Rather than attempt to present Irish literature chronologically in any exhaustive manner, this unit of study has been devised for flexible use around seven focal points.

Mythology, the first of these, underlies Celtic culture wherever it is found. Here, students can explore the great collections of sagas and tales that make up the cycles of magic and heroic lore known to every Irishman. The Ulster Cycle with its hero, Cuchulain, for example, is justly famous. In the Cycle of the Kings, we encounter the conditions and rivalries associated with the reigns of various legendary rulers of Ireland. The Fenian or Ossianic Cycle is about bands of roving hunters and warriors. Accounts of the great heroes of pagan Ireland who struggled against foreign domination can be read here. These heroic traditions have often formed a basis for revolutionary ideologies in later times. The early Christian writers of Ireland also used the saga form, so Ireland possesses a treasury of the heroic lives of its saints.

Ten books that are appropriate for younger children are annotated in another section of the unit, so that Irish works can also be taught in elementary or middle schools. Often, these are collections of myths and legends, so they can also help younger readers appreciate this lore.

About a dozen works of Irish fiction or biography are suggested for high school and college readers. These were chosen on the basis of their cultural and social insights. Most of them can be read by adolescents and they are attractive, lively works. Irish drama and poetry were important in the literary renaissance of the nineteenth and twentieth centuries. For this reason, sources from which instruction can be developed for these genres are also provided. Authors of Irish extraction have written a great deal about Irish American life. A selection of these works, as well as a list of the chief periodicals read by the Irish on both sides of the Atlantic, concludes the unit. No teacher or group of students will use everything. However, everyone should get acquainted with Irish mythology to some extent, explore a bit of Irish or American Irish fiction, and come to know the newspapers and journals that influence Irish thought.

IRISH FOLKTALES, LEGENDS AND MYTHS

Danaher, Kevin *Folktales of the Irish Countryside.* Cork: The Mercier Press, 1967, 1973. 131 pp., and notes. $1.50.

Authentic oral tales collected from six storytellers comprise this volume, which contains forty selections in all. They illustrate the art of the *seanchas* in County Limerick before television usurped storytelling as a primary form of evening entertainment in Ireland. (Read aloud to younger students, middle and high school, college, adult)

MacCana, Proinsias *Celtic Mythology.* New York and London: Hamlyn, 1970.

This is a collection of the mythic motifs from all of the Celtic lands, including Ireland. (high school, college, adult)

O'Faolain, Eileen *Irish Sagas and Folk Tales.* New York: Henry Z. Walck, Inc., 1954. 242 pp. and glossary. $4.50

Organized into four chronological sections, this is a particularly useful anthology of Irish folklore for teenagers and adults.

O'Sullivan, Sean *Folktales of Ireland.* Chicago: University of Chicago Press, 1966. 287 pp. and glossary, bibliography and indices. $3.45

A scholarly background on the folklore of Ireland is presented in a thirty-nine page foreword. The tales themselves are then presented in seven sections which are organized according to the types of material. Younger children would probably enjoy hearing some of the tales read aloud while older students can utilize the motif index to do anthoropological studies of folk beliefs.

Squire, Charles *Celtic Myth and Legend.* Hollywood, Cal.: Newcastle Publishing Company, Inc., 1975. 418 pp., appendix and index. $4.95. Ill. with twenty monochrome plates.

Originally published in 1905, this volume contains sections on both the Gaelic and British mythology, as well as information about the survival of Celtic paganism into modern times. (advanced high school, college and adult)

IRISH LITERATURE FOR CHILDREN

Casserley, Anne *Michael and His Friends.* New York: A. S. Barnes and Company, 1961. 136 pp., ill. $2.75

Michael has adventures that are recounted in sixteen episodes with the animals on his farm and the fairy folk of Ireland. (Read aloud or ages 8-11)

Colum, Padraic *The Stone of Victory and Other Tales.* New York: McGraw-Hill Book Co., 1966. 119 pp., ill. with drawings.

A famous Irish poet and storyteller collected these thirteen stories, each of which is four to twelve pages long. (Read aloud or ages 10-14)

de Valera, Sinead *The Magic Girdle and Other Stories.* Dublin: Fallons, . 133 pp.

The wife of Ireland's famous Prime Minister and President was a famous Gaelic scholar and she wrote these dozen stories in the style of the old North Leinster folk-legends. Other books by the same author are: *Fairy Tales, The Emerald Ring, The Stolen Child,* and *The Four-Leaved Shamrock.* (Read aloud or ages 8-12)

Green, Kathleen *Philip and the Pooka and Other Irish Fairy Tales.* New York: J. B. Lippincott Company, 1966. 93 pp., ill. $3.11

Ten stories about the magic folk of Ireland are retold by a native of the Emerald Isle who has also broadcast them on BBC. (Read aloud or ages 7-11)

Haviland, Virginia *Favorite Fairy Tales Told in Ireland.* Boston: Little, Brown and Company, 1961. 91 pp., color ill. $3.29

Five traditional stories have been retold for children. (Read aloud or 7-11)

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The six stories in this book are divided into eight chapters. They are original and revolve around an imaginary Connemara man by the name of Patrick Kentigern Kennan. (Read aloud or 8-12)

Macken, Walter *Island of the Yellow Ox.* New York: Macmillan, 1966. 206 pp. $4.75

A small island off the Irish coast is the setting of this mystery novel. There is good background about Irish culture in it as well as an exciting plot. (Ages 12-16)

MacManus, Seumas *The Bold Heroes of Hungry Hill.* New York: Farrar, Straus and Giroux (Ariel Books), 1951, 1967.

A dozen of the legends and fairytales that the author heard from the *shanachies* or storytellers as a child are retold here. (Read aloud or ages 10-14)

van Stockum, Hilda *Pegreen.* New York: Viking, 1941, 1966. 268 pp., ill. with line drawings. $3.37

This is an adolescent novel about an Irish girl who goes to live with the O'Sullivan family at Glengarrif, County Cork. There is a distant link with the United States because the Uncle Dan, whom they hoped would adopt her after she lost her parents, is in America. This is the third book of a series that includes *The Cottage at Bantry Bay* and *Friendly Gables.* (Ages 12-16)

Werth, Kurt and Mabel Watts *Molly and the Giant.* New York: Parents' Magazine Press, 1973. 34 pp., color ill., $3.95

Molly O'Shea and her sisters go out into the world from a poor cottage and succeed in outwitting an evil giant. (Read aloud or ages 8-10)

IRISH BIOGRAPHY AND FICTION

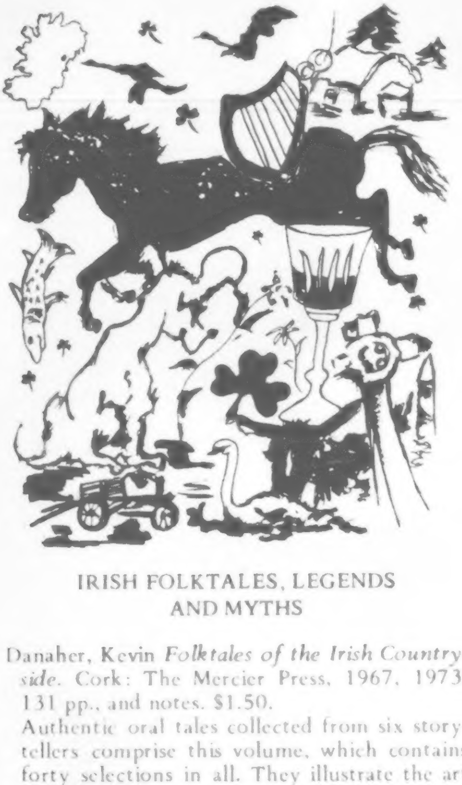
Modern Irish literature being a very rich field, there are literally hundreds of works from which teachers can select for inclusion in programs of instruction. Three basic criteria have been used in choosing the books that are annotated in this list. First, they are widely available in this country and most of them have been published in inexpensive paperback editions. Second, they accurately portray aspects of the Irish experience. Third, they are readable by and should be of interest to American youth.

Behan, Brendan *Borstal Boy.* New York: Alfred A. Knopf, 1958, 1959. 365 pp. and a glossary.

"Oh God, oh Jesus, oh Sacred Heart. Boy, there's two gentlemen to see you," shouts Behan's landlady, when the British police come to arrest him. With this introduction, Behan starts to relate his experiences in a reformatory or Borstal for juvenile offenders. He was arrested at the age of sixteen for IRA activites in England. The account is frank, witty and remarkably devoid of rancor. It should be attractive reading for many young people and will introduce them to one of Ireland's most unconventional men of letters. (high school, college, adults)

Behan, Brendan *Confessions of an Irish Rebel.* New York: Bernard Geis Associates (Distributed by Random House), 1965. 245 pp.

Tape recorded during Behan's last visit to the United States, this lively account of his career after being released from the Borstal and expelled from England was transcribed by Rae Jeffs. It takes the reader in and out of jails, pubs and beds for about fifteen years in Dublin and Paris. This autobiography omits deal about Irish American life. A selection of these works, as well as a list of the chief periodicals read by the Irish on both sides of the Atlantic, concludes the unit. No teacher or group of students will use everything. However, everyone should get acquainted with Irish mythology to some extent, explore a bit of Irish or American Irish fiction, and come to know the newspapers and journals that influence Irish thought.



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Castle, Frances *The Sisters' Tale*. Boston: Little, Brown and Co., 1968. 249 pp. $4.95
Two independent, yet related tales set in Ireland during the Sixth Century comprise this historical novel. The first part concerns witchcraft and the struggle to overcome pagan superstition. The second links Ireland with Scandinavia when Blaina goes there in search of her lover who was abducted by Vikings. (middle and high school, college)

Dillon, Eilis *Across the Bitter Sea*. New York: Simon and Schuster, 1973. 568 pp. and glossary $8.95
This novel about two Irish families spans events from the 1850's until the Easter Rebellion in 1916. It focuses on the Irish struggle for freedom from British domination and explains some of the motives for emigrating to America. (advanced high school, college, adults)

Joyce, James *A Portrait of the Artist as a Young Man*. New York: The Viking Press, 1916, 1964. 253 pp. $1.65
This famous semi-autobiographical novel describes an Irish Catholic upbringing in Dublin at the turn of the century. It is interesting reading for people who are interested in comparing this account with the experiences of Irish Americans in more recent times. (high school, college, adults)

Mercier, Vivian (ed.) *Great Irish Short Stories*. New York: Dell Publishing Company, 1964. 384 pp. 95 cents
Eleven tales and twenty-four modern short stories comprise this collection of the works of many of Ireland's best known writers. There is a brief introduction to the works of each author. Although the print is a bit small, it is a very usable anthology. (high school, college, adults)

Mercier, Vivian and David H. Greene (eds.) *1000 Years of Irish Prose: The Literary Revival*. New York: The Universal Library, Grosset and Dunlap, 1952, 1972. 594 pp. and notes on the authors. $2.95
Organized into six thematic sections, forty-three selections have been chosen to represent the major movments and concerns in the last century of Irish writing. Everything that has been included is both readable and also had a significant role in the Irish literary revival. There is more in this volume than many students will care to use, but choice pieces such as Shan F. Bullock's "The Emigrant" from *Ring o' Rushes*, published in New York in 1896, might form discussion topics for class use. (high school, college, adults)

O'Brien, Edna *A Pagan Place*. New York: Bantam Books, 1970, 1974. 182 pp. $1.50
Written in a first person narrative style, this book deals with the experiences of growing up in Ireland. It is rich in cultural descriptions and insights, although some young people may find it somewhat tedious. (high school, college, adults)

O'Connor, Frank *Stories by Frank O'Connor*. New York: Vintage Books, 1956. 275 pp. $1.95
O'Connor, who was born in Cork, Ireland in 1903, was an active contributor to the Irish literary revival. In addition to seven books of short stories, he also wrote poetry, literary criticism and biographical studies. He taught at several American universities before his death in 1966. Eighteen of his stories are included in this self-selected anthology. (high school, college, adults)

O'Flaherty, Liam *The Informer*. New York: Signet, The New American Library, 1925, 1961. 182 pp. and an afterword by Donagh MacDonagh on pp. 183-188. 95 cents
The mood of Ireland during the Civil War which raged there in the early 1920's permeates this famous study of a person who betrays the revolutionary cause in Dublin. This is a good book from which to draw comparisons with the present conflict in Northern Ireland. (high school, college, adults)

O'Flaherty, Liam *The Wounded Cormorant and Other Stories*. New York: W. W. Norton and Company, 1956, 1973. 237 pp. $1.95
There are twenty-nine short stories in this volume and they powerfully communicate the

struggles with nature and the mysterious that many Irish have experienced. Their literary imagery is unforgetable and they are rich in insights about Irish life and culture. (high school, college, adults)

Polland, Madeleine *Queen Without Crown.* New York: Holt, Rinehart and Winston, 1966. 190 pp., ill. $3.59

Sixteenth century Ireland is the setting of the tale in which a rebellious pirate queen, Grainne O'Malley, defies the English and struggles to resist their occupation of her land. (middle and high school)

Russell, Diarmuid (ed.) *The Portable Irish Reader.* New York: Viking, 1946. 670 pp. $3.35

A thirty-page introductory essay by the editor precedes this anthology of Irish writing from all periods. It contains good dramatic, fictional and poetic selections; as well as samples of Irish letters, speeches, autobiography and historical writing. (high school, college, adults)

MODERN IRISH DRAMA

There are many modern and contemporary plays by Irish dramatists, but an effort has been made here to identify selections that reflect the culture and conditions of Ireland. The recommended anthologies are all in paperback editions, making it feasible to provide multiple copies for small group or class reading.

Behan, Brendan *The Quare Fellow and The Hostage.* New York: Grove Press (Evergreen Black Cat), 1964. 182 pp. $1.95
The Quare Fellow takes place in an Irish prison just before an execution is to be carried out and is a tragi-comedy that condemns capital punishment. A Dublin lodging house is the location of *The Hostage.* A British Cockney soldier is being held in reprisal for an I.R.A. man who is to be hanged, so the play conveys a perspective on Anglo-Irish relations.

Browne, E. Martin (ed.) *Three Irish Plays.* Baltimore, Md.: Penguin Books, 1959.236 pp. 95 cents
The plays included are Denis Johnston's *The Moon in the Yellow River,* Joseph O'Conor's *The Erin Harp,* and Donagh MacDonagh's *Step-in-the-Hollow.* The first came out in 1932 and the other two were 1959 productions.

O'Casey, Sean *Five One-Act Plays.* London: Macmillan and St. Martin's Press (Papermac P84), 1958, 1971. 160 pp. $2.25
The plays are *The End of the Beginning, A Pound on Demand, Hall of Healing, Bedtime Story* and *Time To Go.* These are all sketches of modern Irish life of a length that makes them good for oral reading.

Synge, John M. *The Complete Plays.* New York: Vintage Books, 1935, 1960. 268 pp. $1.95
These plays, which were all produced at the Abbey Theater, Dublin, are: *The Playboy of the Western World, Riders to the Sea, In the Shadow of the Glen, The Well of Saints, The Tinker's Wedding* and *Deirdre of the Sorrows.*

Yeats, William Butler *Eleven Plays.* Edited by A. Norman Jeffares. New York: Collier Books, 1964. 231 pp., notes and bibliography. $1.95
These selections span Yeat's writing from the early years to a play written just before his death at the age of 73. Several are longer, but a number of the dramas are short enough to be read aloud and discussed in a class period.

IRISH POETRY

Several good collections of Irish verse have been published in inexpensive editions and there are also some useful handbooks on this subject.

Anthologies

Hoagland, Kathleen (ed.) *1,000 Years of Irish Poetry.* New York: Devin Adair Co., 1947. 770 pp., notes and glossary.

Kennelly, Brendan (ed.) *The Penguin Book of Irish Verse.* Baltimore: Penguin Books, 1970.

Marcus, David (ed.) *Irish Poets 1924-1974.* London: Pan Books, 1975. 203 pp. $2.75

Handbook

Clarke, Austin *Poetry in Modern Ireland.* Cork: Mercier Press, . 71 pp. $1.00
This is one of the series published by the Cultural Relations Committee of Ireland. It originally came out in 1951, but has been updated to provide a good survey. A list of other studies and anthologies of Irish poetry is included.

IRISH AMERICAN WORKS

There have been many American writers of Irish extraction and no attempt has been made to identify all of the works that they produced or list every other title on an Irish American topic. Rather, all of the materials that are annotated here are readable by secondary students and provide insightful interpretations of aspects and issues concerning Irish American life during the last century.

Birmingham, Stephen *Real Lace: America's Irish Rich.* New York: Popular Library, 1973. 267 pp., with an appendix and index. 24 ill. $1.75

Birmingham is himself an Irish Catholic who grew up in New England. He chronicles the successful and affluent Irish American dynasties in this fascinating book, including the Connecticut "Buckleys of 'Great Elm' ". (high school, college, adults)

Crane, Stephen *Maggie: A Girl of the Streets.* Greenwich, Ct.: Fawcett, 1960, 1972. *Maggie* comprises the first 88 pp., and is bound with *George's Mother*, pp. 91-160, which is also a study of Irish Americans. There is an introduction by Van Wyck Brooks. 75 cents

This famous novel about tenement life in New York City in the late nineteenth century was written in 1893 and originally published in 1896. A poor immigrant family, the Johnsons, whose daughter commits suicide when her aspirations are shattered, is portrayed. Readers get a good idea of the poverty and social evils encountered by many Irish immigrants after the famine years. (high school, college, adults)

Curran, Mary Doyle *Parish and The Hill.* Boston: Little, Brown and Company, 1948.

An Irish childhood in a New England milltown that isn't dissimilar to several communities in Connecticut is the subject of this novel. The friction between middle class and "shanty" Irish is described. Unfortunately, the book isn't in print and there is no paperback edition of it, so it is difficult to obtain copies.

Farrell, James T. *The Silence of History.* New York: Manor Books, 1974. 372 pp. $1.50

Farrell was born in the South Side of Chicago into an Irish American family in 1904 and a lot of his writing concerns experiences of growing up Irish in the first quarter of the twentieth century. This novel is about Eddie Ryan, a lad in Chicago's shantytown and Thelma Carson, his girl. Eddie tries to get a college education, but gets trapped by the situation he finds himself in.

Farrell, James T. *Young Lonigan.* New York: Avon Books, 1973. 223 pp. $1.25

This is the first volume of the famous trilogy written by Farrell about growing up Irish in urban America. It originally came out in 1932 and traces Studs Lonigan's career from the point in 1917 when he is still in high school until 1929 when events have caused him to lose his earlier values. The second book in the series is *The Young Manhood of Studs Lonigan* (1934) and the final one is *Judgment Day* (1935). *Young Lonigan* begins with an introduction by John Chamberlain linking the Chicago setting with Chamberlain's experience of growing up in New Haven, Connecticut. (high school, college, adults)

Moore, Brian *Catholics.* New York: Pocket Books, 1973. 124 pp. $1.25

Moore is an Irishman from Belfast who came to Canada in 1948 and has lived in the United States for more than a decade. He has written eight novels. *Catholics* takes place in the future on an island off the Irish coast where a little monastic community has maintained the traditional Roman Catholic rituals after the rest of the church became modern and secular. The story conveys the controversy within Irish Catholicism regarding traditional and contemporary expressions of faith and was the basis of a "Playhouse 90" production on CBS. (high school, college, adults)

O'Connor, Edwin *The Last Hurrah.* New York: Bantam Books, 1956. 376 pp. $1.25

Written by a New England writer who died in 1968, this best selling novel portrays an Irish politician and the Boston Irish community. The book was made into a film and is considered the best American novel concerning urban politics. (high school, college, adults)

Smith, Betty *Maggie–Now.* New York: Harper and Row, 1958. 95 cents

A poor family of Irish immigrants growing up in Brooklyn is portrayed in this novel by the author of *A Tree Grows in Brooklyn.* (high school, college, adults)

Smith, Betty *A Tree Grows in Brooklyn.* New York: Popular Library, 1943, 1947. 430 pp. 75 cents

Betty Smith was completely unknown as a writer when she wrote this semi-autobiographical novel about a girl's experiences growing up in a poor Irish slum family. Her book became an American classic, read by millions, translated into fifteen foreign languages, and made into a movie. Anyone who is interested in Irish American affairs should certainly have read this fascinating book and become acquainted with Francie Nolan, its heroine. (high school, college, adults)

IRISH JOURNALS

Carn A quarterly published by The Celtic League, 9 Bothar Cnoc Sion, Baile Atha Cliath 9, Ireland. It makes known the achievements and aspirations of the movements for national independence among the Celtic peoples of Brittany, Cornwall, Ireland, the Isle of Man, Scotland and Wales. The Celtic League was founded in 1961 and now has 1300 members.

Hibernia Hibernia National Review, Ltd., 179 Pearse Street, Dublin 2, Ireland. This fortnightly tabloid has been published since 1937 and contains general articles, book and film reviews, and is illustrated. Subscriptions are $9 a year.

Ireland of the Welcomes Irish Tourist Board, Baggot Street Bridge, Dublin 2, Ireland. Articles on Irish culture and activities are featured in this well illustrated magazine. It contains many color shots and is written for general readers. A monthly, subscriptions are $10.75 a year.

Ireland's Own Wexford, Dublin 1, Ireland. This is a popular, general illustrated magazine that was founded in 1901.

Irish Ancestor Pirton House, Sydenham Villas, Dundrum, Dublin 14, Ireland. Issued in an illustrated tabloid format, this publication concerns genealogy and the history of Irish families. It is a semi-annual, begun in 1969, and subscriptions to it are $6.25 a year.

Irish Booklore Blackstaff Press, Ltd., 84 Wandsworth Road, Belfast BT4 3LW, Northern Ireland. The Institute for Irish Studies, Belfast, sponsors this semi-annual publication which costs $7.25 a year.

Irish Field Irish Times, Ltd., 31 Westmoreland Street, Dublin 2, Ireland. Published regularly since 1875, this weekly is concerned with horse breeding and racing.

Irish Georgian Society Quarterly Bulletin Irish Gerogian Society, Castletown, Celbridge, County Kildare, Ireland. This is an illustrated quarterly on architecture and period furniture. It has been published since 1958 and costs $15 a year.

Irish Historical Studies Dublin University Press, Ltd., Trinity College, Dublin 2, Ireland. This scholarly journal is a semi-annual publication jointly sponsored by the Irish Historical Society and the Ulster Society for Irish Historical Studies. It costs $7.50 a year.

Irish Sword Sign of the Three Candles, Fleet Street, Dublin, Ireland. The Military History Society of Ireland publishes this semi-annual journal containing articles, charts, book reviews and illustrations. Non-members may subscribe for $6.50 a year.

Irish University Review Irish University Press, 81 Merrion Square, Dublin, Ireland. Scholarly articles on cultural and literary subjects appear in this semi-annual journal begun in 1971. It costs $6 a year.

Irish Woman's Journal Consumer Publisher Company, Ltd., 58 Haddinton Road, Dublin 4, Ireland. Popular illstrated articles and reviews are printed in English and Gaelic in this monthly which costs $4 a year.

IRISH-AMERICAN PERIODICALS

The Advocate: Irish-American Weekly Newspaper 15 Park Row, New York, N. Y. 10038 (212) 233-4672 Annual subscription is $5
Published since 1893, this newspaper contains news of Irish affairs, the activities of Americans of Irish heritage and background articles. There are many ads for Irish products and a news column on Connecticut Irish. The editors/publishers are James and Pearl O'Connor.

Duchas The Irish American Cultural Institute, 683 Osceola Avenue, St. Paul, Minn. 55105
This is the Institute's monthy newletter to "explore the cultural heritage of Americans of Irish ancestry".

EIRE/IRELAND The Irish American Cultural Institute, 683 Osceola Avenue, St. Paul, Minn. 55105 A quarterly, annual subscription is $15.
Articles on art, literature and music with some political and historical relationships, comprise this scholarly journal which is certainly the most important periodical concerned with Irish Studies that is now being published in the United States.

The Irish Echo 3 East 28th Street, New York, N. Y. 10016 (212) 889-[illegible]070 Annual subscription is $7.50.
A weekly survey of Irish events, sporting news and cultural articles. John K. Henry writes the Connecticut news for this newspaper.

Irish People 273 East 194th Street, Bronx, N. Y. 10458 Annual subscription is $10.
This is also a newspaper and cultural weekly.

The Irish World and Gaelic American 84 Fifth Avenue, New York, N. Y. 10011 Annual subscription is $6.
Edited by M. P. Ford and published since 1870, this is the Irish American newspaper with the longest continuous record of publication. It contains news of the homeland, social and sports events in the Irish American community and historical features. It is staunchly pro-IRA.

The National Hibernian Digest 27 Mada Avenue, Staten Island, N. Y. 10310 Subscriptions are $2 a year.
This is a bimonthly produced by the Ancient Order of Hibernians in America that contains good background data.

LEARNING ACTIVITIES

(1) Comparisons between the heroic figures, the scenarios and the mythic motifs can be made among the mythic literatures of several peoples. By referring to this topic in *Armenian Studies for Secondary Students* and other curriculum guides in "The Peoples of Connecticut" series, students can identify the myths, legends and tales of these other peoples. Several general questions could be formulated as the basis for an interesting comparative study.

(2) An in-depth investigation of a particular Irish or Irish American author would be an interesting way to approach this literature. Enough materials have been identified for a sophisticated consideration of Brendan Behan, whose works reflect the impact of Irish nationalism and the growing problem of alcoholism. James T. Farrell would be another logical choice, if students wished to study an Irish American writer, or they might choose Betty Smith.

(3) Sample copies of the various Irish and Irish American journals can be purchased at cosmopolitan news stands, such as some in New York or at Harvard Square in Cambridge, Massachusetts. These can be used to do content and perspective analyses. For example, the points of view expressed in the editorials of several Irish American weeklies could be compared. Comparisons could be made regarding the news treatment of the same incident in Irish, Irish American and American newspapers.

(4) Many Irish Americans are in careers as writers or journalists. The editors of several newspapers in Connecticut, for example, are of Irish extraction, as are several of our T. V. personalities. Your students could identify several informants of this type, and either arrange to interview them or invite them to visit your school.

(5) The Eugene O'Neill Memorial Theater Center, Inc., 305 Great Neck Road, Waterford, Ct. 06385, (203) 443-5378 is a nationally and internationally famous dramatic organization located in our state. Begun in 1964, it particularly focuses on the work of this Irish American playwright whose family spent many summers at New London. It contains a Theater Collection and Library with extensive resources and archives of O'Neilliana. O'Neill's plays are performed at the Center and there are also school programs and an "Arts-in-Education" program for elementary schools.

(6) Irish Studies are taught at several colleges and universities in or near New England. These can be contacted if the assitance of experts in Irish literature is needed. Attention can also be drawn to this field of study for secondary students who may wish to specialize in it at college.

Fordham University at Rose Hill, Bronx, N. Y. 10458 offers courses on Beckett, Joyce, Shaw and Yeats. The Duane Library at Fordham also contains considerable material on Irish subjects.

The College of the Holy Cross, Worcester, Massachusetts 01610 also offers several courses in Irish literature.

Stonehill College, North Easton, Massachusetts 02356 has an extensive program of Irish Studies for undergraduates, offering some ten courses and a junior year program in Ireland.

(7) There are three important archives containing Irish materials that are in or near Connecticut. It is possible that specialists related to them might speak to school groups or field trips could be arranged to visit these institutions.

The Beinecke Rare Book and Manuscript Library, Yale University, 121 Wall Street, New Haven, Ct. 06510 (203) 436-8438 contains extensive Irish holdings. For example, it has three original letters written by Oliver Cromwell, as well as *A Declaration of the Lord Lieutenant of Ireland*, printed in 1650. There are documents from other seventeenth century Lord Lieutenants, John Mason's *Remarks Upon Poynings Law*, 1758, and Henry Brooke's *An Essay on the Ancient and Modern State of Ireland*, 1760. There is a copy of *The Humble Petition of the Roman Catholics of Ireland to the Parliament of the United Kingdom*, 1805. Another treasure is Raphael Holinshed's *The Historie of Irelande from the First Habitation There Of, Unto the Yeare 1509*, 1577. The Beinecke has a copy of Hugh Reily, *Ireland's Case Briefly Stated*, 1695, containing the last speech and dying words of Oliver Plunket, Archbishop of Armagh, as well as Richard Robert Madden's *Literary Remains of the United Irishmen of 1798*, Dublin, 1887. In the purely literary field, there is an original edition of *Poems and Ballads of Young Ireland*, Dublin, 1890; Thomas Osborne Davis' *Literary and Historical Essays*, 1846 and William Butler Yeats' *Irish Fairy and Folk Tales*, 1895.

The Special Irish Collection of the Bapst Library, Boston College, Chestnut Hill, Massachusetts contains over 6,000 volumes on Celtic literature, Irish history and materials in Gaelic. Many of these are late eighteenth century or nineteenth century works which are very rare in this country. The only complete set in the United States of *The Irish Bulletin*, issued by the Dail Eireann from 1919-1922, is in this collection. There are paintings and drawings on the walls of the Carney and Roche Rooms where the collection is housed. These are all by Irish and Irish American artists. The rooms also contain two windows of stained glass by Richard King of the Harry Clark Studios, Dublin, portraying parallels between the ideologies that inspired Irish life and literature in pre-Christian and Christian times.

The American Irish Historical Society, 991 Fifth Avenue, New York, N. Y. 10028 (212) 288-2263 has an extensive archives and a library of 30,000 volumes devoted to Irish subjects. There are also interesting collections of artifacts connected with Irish and Irish American history, which students would enjoy seeing. A visit there could be combined with a trip to the Metropolitan Museum of Art, which is across the street.

INSTRUCTIONAL RESOURCES

Audio-Visual Media

16 mm. Films

Building for Books. Color, sound, 22 min., 1963. The famous library of Trinity College, Dublin is featured in this film that was produced by the University of Dublin. Borrowers pay the shipping charges, but it is otherwise free. (high school, college, adults)

Consulate General of Ireland
33 East 50th Street
New York, N. Y. 10022

City of James Joyce. B&W, sound, 10 min., 1965. Dublin, as portrayed in Joyce's works is the star of this film. (high school, college, adults)

Brandon Films, Inc.
221 West 57th Street
New York, N. Y. 10019

Cradle of Genius Color, sound, 27 min. This film conveys the story of the Abbey Theatre, Dublin, and includes recordings of Yeats, O'Casey, Synge, Barry Fitzgerald and F. J. McCormick who were all active there. Borrowers pay the shipping charges only. (high school, college, adults)

Consulate General of Ireland
33 East 50th Street
New York, N. Y. 10022

Yeats Country. Color, sound, 18 min., 1965. "The generous and dramatic county that he wove through his poetry like thread of gold", County Sligo, is portrayed in this film about Yeats. (middle school, high school, college and adults)

International Film Bureau, Inc.
332 South Michigan Avenue
Chicago, Ill. 60604

W. B. Yeats: A Tribute. B&W, sound, 23 min., 1950. Made about a decade after Yeats' death in 1939, this film summarizes his life and literary contributions to Ireland and the world. (college, adults)

Brandon Films, Inc.
221 West 57th Street
New York, N. Y. 10019

Filmstrips

The Irish Literary Phenomenon, 2 Parts. Color, sound, 1969. These filmstrips accompanied either by records or taped narration provide an overview of modern Irish literature. (middle and high school, college, adults)

Harcourt Brace and Jovanovich
757 Third Avenue
New York, N. Y. 10017

O'Neill. Color, sound, 1973. The life story and major plays of Eugene O'Neill are presented in this filmstrip which is accompanied by a script, or narration on a record or cassette tape. (high school, college, adults)

Thomas S. Klise, Company
Box 3418
Peoria, Ill. 61614

Scott Fitzgerald. Color, sound, 1973. Based on photographs from the Princeton Collection and scenes that were actually taken in the places where he lived and worked, Fitzgerald's life is traced from his birth in St. Paul, Minnesota in 1896 to his death in Hollywood in 1940. (high school, college, adults)

Thomas S. Klise, Company
Box 3418
Peoria, Ill. 61614

Audio Tapes

Modern Irish Literature, 1968. Selections of original works that illustrate Irish literary works of the last century are read on this transcription. (high school, college, adults)

McGraw-Hill Textfilms
330 West 42nd Street
New York, N. Y. 10018

SOME BACKGROUND SOURCES ON IRISH LITERATURE

Behan, Dominic *My Brother Brendan.* New York: Simon and Schuster, 1965. 159 pp.
A younger brother remembers many anecdotes about the famous writer that are recounted with warmth, candor and humor.

Cahill, Susan and Thomas *A Literary Guide to Ireland.* New York: Charles Scribner's Sons, 1973. 313 pp., bibliography and index.
This is a very thorough handbook containing a wealth of information and interpretation.

Gross, John *James Joyce.* New York: Viking Press, 1970. 89 pp., bibliography and index. $1.65
Joyce's life and works are analyzed in this thin booklet, which is only one of many about this famous Irishman.

O'Connor, Frank (ed.) *A Book of Ireland.* London: Collins, 1956, 1971. 376 pp. and index. $4.50
Anyone interested in Ireland and the Irish will enjoy this collection of literary exerpts organized according to times, places, customs and local conditions. It is the place to locate an appropriate quotation or find a literary allusion.

O'Connor, Frank *A Short History of Irish Literature.* New York: Capricorn Books, 1968. 256 pp., bibliography and index. $1.85
This is a lively, opinionated survey of the last 1,000 years of Irish literature, adapted from lectures given at Trinity College, Dublin. It includes many samples from the works discussed.

O'Connor, Ulick *Brendan Behan.* Englewood Cliffs: Prentice-Hall, 1970, 1973. 321 pp., bibliography and index. Illustrated. $1.95
What it was like to be a "Borstal boy" is frankly but compassionately conveyed in this biography. Students who take to Behan will enjoy this account of his career. (high school, college, adults)

Power, Patrick C. *A Literary History of Ireland.* Cork: Mercier Press, 1969. 180 pp., notes, bibliography and index. $1.95

The whole scope of Irish literature both in Gaelic and English is reviewed in this excellent handbook.

Unit Six

THE FINE AND FOLK ARTS OF THE IRISH

1. Art, Architecture and Gardening
2. Folklore and Music
3. Cooking
4. Dancing
5. Children's Games and Entertainments
6. Gaelic Athletics and Field Sports

Drombeg stone circle, east of Skibbereen

AIMS

Every culture is expressed through its fine and folk arts and the Irish, at home and abroad, possess a particularly rich heritage of this type. The instruction suggested in this unit is aimed at providing access to these realms of the Irish experience, because they are especially attractive to students of all ages.

OBJECTIVES

(1) Deepening appreciation of some of the ancient Celtic art forms.
(2) Gaining awareness that modern and contemporary Irish artists and artisans have also created beautiful aesthetic works.
(3) Being exposed to authentic Irish folklore and traditional music, as well as current musical trends.
(4) Providing opportunities for participation and experience by doing some Irish cooking, learning Irish dances, playing music or games, singing, and taking part of Gaelic field sports or athletic contests.

Art, Architecture and Gardening

Ancient Celtic construction seems to embody structural forms that had their origins in the Mediterranean region. For example, huge stones that had been smoothed down were often used as lintels. There was also an extensive use of dry stone walling and small stone huts were used as storage chambers. Some of the great tombs and ritual circles of standing stones from these times have survived.

The coming of Christianity brought the construction of little oratories that are very similar to the earlier storage huts. There are also small, early churches in which timber construction was used. As monasteries were built, free standing bell towers were one of their common features, apparently inspired by similar structures in Italy. By the twelfth century, Irish churches were being built in the Romanesque style. Beautifully decorated motifs were frequently sculptured around the doorways and on the arches of their chancels. The impact of ties with France and the Anglo-Norman invasion can be observed in the use of Gothic type stonework for abbeys, churches and cathedrals.

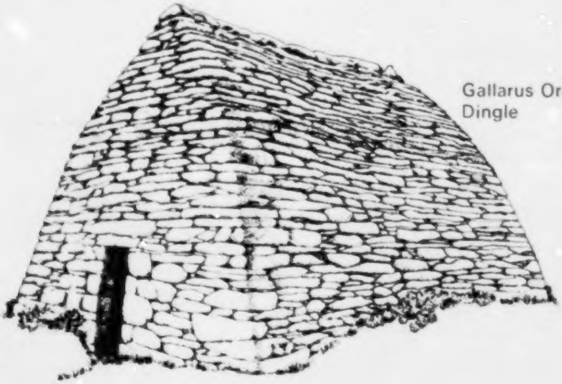
More than a hundred and fifty High Crosses have survived in Ireland to the present day. Due to the originality of their form and decoration, these monuments are a unique expression of Celtic Christianity. Each consists of three main parts: a base, cross and cap. The base is a huge stone block that was often shaped into a pyramid, with a socket cut in its top into which the cross was fitted. The cross consisted of a vertical shaft and a horizontal cross bar, the intersection of which is usually surrounded by a ring of stone. The rings are usually open, but some of them are solid discs. The cap was set at the top of each cross with mortise, and often it has either fallen off or been removed. The striking feature of the High Crosses is their beautiful incised decorations. They might use abstract designs or figural subjects. Often there was a plan of presentation, so the cross became a pictorial commentary of the Bible and conveyed elements of the Christian doctrine. There are many good illustrations of High Crosses, so students can become familiar with their variations.

For a long time, it was the custom in Ireland to mark graves with either a standing stone pillar or a slab of stone set in the ground. These grave markers were usually decorated with crosses and were incised with beautiful lettering. Much of this tradition has been preserved and students may be able to find examples of High Crosses and Celtic pillars and slabs in local cemeteries. If so, they can either be photographed or rubbings can be made so that the local monuments can be compared with the historic works that inspired them.

Another important form of Irish artistic expression was the richly illuminated manuscripts that were prepared in the *scriptoria* of monasteries wherever Celtic scribes and scholars roamed. The age in which many psalters, liturgical books, Biblical selections and Gospels were copied and ornamented was from about 650 A.D. to 800 A.D. Reproductions of the Book of Kells, the Book of Armagh and the Book of Durrow are available today, and show students the intricate designs and miniature paintings that the medieval monks created.

The Irish also have a heritage of fine metalwork and wood carving. Wooden sculptures of the Irish saints frequently decorated their churches. The penal laws made it very difficult to preserve these objects in Ireland, but many Roman Catholic Churches built by Irish congregations in the United States have incorporated them. Some nice examples can probably be found in your own community or vicinity, and you may be able to find out about the Irish or Irish American craftsmen who made these works of art. Irish metalwork was especially used in liturgical vessels, such as the famous Ardagh Chalice, which was made around 700 A.D. Crosses and reliquaries were also often made of metal with inlaid, enameled or studded decorations. Sometimes, the same techniques were used to make brooches or pins, buckles and eating bowls. The famous Tara Brooch is an example of secular metal work. Jewelry stores today may stock reproductions of historic Celtic metalwork. It is more likely, however, that good examples of modern adaptations can be found in churches or stores that deal in ecclesiastical objects.

Turning to more recent Irish art and architechture, students might enjoy seeing items made by gold and silversmiths. Irish glass made in Waterford was famous in the eighteenth century, and many stores carry modern Waterford glass today. Many magnificent buildings were erected in Dublin and elsewhere in Ireland by members of the Ascendancy, such as the Law Courts, Custom House and Parliament, which is now the Bank of Ireland. Private mansions were built during various eras in the Elizabethan, Restoration or Georgian styles. It is easy to



Gallarus Oratory,
Dingle

find lithographs and photographs of notable Irish buildings, and often features which were derived from them can be identified in local edifices. It would be interesting to make an architectural survey of your community in order to identify the ethnic impact on its styles of construction.

Although the social unrest and turbulence that characterized so much of Irish history limited opportunities for gardening, the country does have some notable gardens and parks. For example, Phoenix Park, near Dublin, is famous. Many of the great homes of the Irish aristocracy had lovely formal gardens, but today many Irish families living in the suburban housing estates maintain beautiful floral displays in their yards. There are probably some traditional gardens maintained by families who share the Irish heritage in your community, if you search them out.

RESOURCES ON IRISH ART AND ARCHITECTURE

Arnold, Bruce *A Concise History of Irish Art.* New York: Frederick A. Praeger, 1968. 205 pp., bibliography, notes and index. Black and white, and color illustrations. $8.50
This beautiful book is nice to look at and enjoyable to read. It contains infomation about Irish painting and sculpture, as well as the other art forms. The bibliography is a good working list for people who wish to get more specific knowledge of the subject. (middle and high school, college, adults)

Bain, George *Celtic Art: The Methods of Construction.* New York: Dover Publications, 1973. 159 pp., illustrated with line drawings and photographs. $4.00
Anyone interested in Irish art should enjoy this book which shows how to do various forms of decoration as well as explaining their origins and meaning. Sections deal with knotwork borders and panels, spirals, key patterns, lettering, zoomorphics, plant forms and human figures. Applications of Celtic art as bookplates, greeting cards and letter heads are shown in the last part of the book. There is enough here to keep students who have artistic inclinations involved for years and almost anyone ought to appreciate looking through this book. (elementary, middle and high school, college, adults)

Encyclopedia of Ireland Dublin: Allen Figgis, 1968. 441 pp. and index. Illustrated. $24.95
Although it is expensive, this is an indispensible reference work for Irish Studies. It has a section on "The Arts", pp. 311-340; one on "Music", pp. 386-399; an article on Irish folklore beginning on p. 402, another on Irish dancing on p. 398 and sections on "Games", pp. 413-422, and "Sports", pp. 423-437. There are bibliographies following every article. This volume is the source of much of the information in this curriculum guide and it is highly recommended to teachers and students.

Journal

The Arts in Ireland Trinity Publications, Ltd., 48 Raglan Lane, Dublin 4, Ireland. Quarterly. Annual subscription, $12.00
Literary and dramatic, as well as graphic and plastic arts are covered in this illustrated journal, now in its third year of publication. It includes Irish American activities along with artistic events in Ireland. (high school, college, adults)

Note: Many of the visual media suggested in previous units of instruction are also appropriate here.

Folklore and Music

There are three main types of Irish folklore: oral literature in both prose and verse, beliefs such as those in magic or taboos, and customs. Typical Irish customs, for example, are *comhar* or neighborhood sharing of work, pilgrimages to places that are associated with the saints, the lighting of bonfires on festive occasions, and having mummers at weddings. Many customs have survived, in at least vestigial forms, among Irish communities in the United States. There is a particularly strong link between the tales, proverbs and riddles of the Irish oral tradition and Irish folk songs.

Historically, making music was an important part of the daily activities in Celtic Ireland. Some of this was performed by bards on ceremonial occasions or at banquets. Some was the ballads and epic sagas that were sung by wandering minstrels. After Ireland became Christian, the Gallician form of chanting was used long after the Gregorian chant had been adopted elsewhere. Of course, too, another type of music was used to accompany Irish dances.

Due to cross-cultural contact, English, Norman and Scots folk songs are also sung in Ireland. However, there is a great body of native Gaelic music that belongs particularly to Ireland. There are Irish jigs, reels, hornpipes and quadrilles. The *cruit* or harp is certainly the most famous Irish musical instrument, but the Irish also played the pipes, fiddle and employed bagpipes.

As with the other Celtic peoples, such as the Scots and Welsh, the Irish favor choral and musical societies. The oldest choral group in Ireland is the Hibernian Catch Club, founded in the seventeenth century. The University of Dublin Choral Society was begun in 1837, and the Stroller's Club organized in 1865. Practically every educational institution founded by Irish Americans also has an active choral group or musical society. Also, Irish Americans like to have musical festivals and competitions modeled on the famous *Feis Ceoil* which Dr. Annie Patterson founded in Dublin in 1897. Now there are eight other annual musical festivals in Ireland and at least as many as that sponsored by Irish American organizations in the United States.

The Irish also love brass, military and pipe bands. There is a National Band Contest in Ireland every year and also the All-Ireland Championship competitions for pipe bands attended by as many as fifty musical groups. In our state, the Irish Pipe Band of Manchester, Connecticut is well known and plays for many civic and patriotic occasions.

RESOURCES ON IRISH FOLKLORE AND MUSIC

Breathnach, Breandan *Folk Music and Dances of Ireland.* Dublin: Educational Company of Ireland, 1971. 133 pp., appendices and bibliography. Illustrated.
The lore and production of Irish music are presented in this small, paperbound book. Traditional instruments are shown and explained, and there is a section of typical Irish tunes. (advanced high school, college, adults)

Evans, E. Estyn *Irish Folk Ways.* London:

Routledge and Kegan Paul, 1957, 1972. 306 pp., bibliography and index. Illustrated with line drawings. $5.95

Here is the book for anybody who enjoys finding out about artifacts, tools and customs. There are sections on hearth and home, pots and pans, furniture and fittings. You can find out about kilns, clochauns and lazy-beds. Information is given regarding carts and cars, boats and fishing, fairs and social gatherings. The traditional customs that were associated with harvest, weddings, festivals and wakes are also explained. Many of the drawings of objects are especially valuable because students could use them as the basis for manufacturing models or replicas of these things. (middle and high school, college, adults)

Graeme, Joy (comp. and ed.) *The Irish Songbook: 75 Songs Collected, Adapted, Written, and Sung by the Clancy Brothers and Tommy Makem.* New York: Collier Books, 1969, 1971. 184 pp. + an index of recordings. Illustrated with photographs and drawings. $2.95

The songs and music are provided, along with a brief historical note on each selection and frequently an illustration pertaining to it. If the song is in Gaelic, there is a phonetic transcription beneath the words. Using this collection, any choral group should be able to produce an Irish Festival. (elementary, middle and high school, college, adults)

McDowell, R. B. *Social Life in Ireland 1800-45.* Cork: Mercier Press, 1957, 1973. 118 pp. Eight illustrations. 64 p.

Published by the Cultural Relations Committee of Ireland, this booklet contains eight essays originally broadcast by Radio Eireann in 1955. They are especially useful as sketches of the Ireland from which many Irish Americans immigrated in the nineteenth century. (advanced high school, college, adults)

Rimmer, Joan *The Irish Harp.* Cork: Mercier Press, 1969. 78 pp. Illustrated.

This renown musical instrument is described throughout Irish history and its use and impact are explained. (high school, college, adults)

AN IRISH DISCOGRAPHY

There must be hundreds of recordings of Irish music and many of them are as useful for educators as those listed here. But this is a baker's dozen of 33 rpm. records that are obtainable in the United States.

At Home with Bridie Gallagher. MFS 732 Monitor Records, 156 Fifth Avenue, New York, N. Y. 10010

Irish Folk Songs, Sung by Grainne ni Eigeartaigh SA 206 Spoken Arts, 95 Valley Road, New Rochelle, N. Y. 10804

Irish Folk Songs, The Robert Shaw Chorale LSC 2992 RCA

A Grand Irish Party, Recorded live at John Barleycorn's, TS 60 Tifton International, Box 5096, Newark, N. J. 07105 $3.95

Music of Ireland, Bernadette Greevy SA 219

Music of Ireland, Philip McCaffrey SA 220

Music of Ireland, Michael McCann SA 217

Music of Ireland, Brendan Mulhaire and His Ceili Band SA 216 Spoken Arts, 95 Valley Road, New Rochelle, N Y. 10804

The Pipes and Drums of Ireland. SW 99232 London

Songs and Dances from Ireland. STLP 945 Standard-Colonial Records, Inc., 52 Cummings Park, Woburn, MA 01801

A Taste of Ireland, Andy Bannon 33-ST-175 The Avoca Record Company, P. O. Box 913. Westbury, N. Y. 11590 $4.95

Twelve Authentic Irish Folk Songs, the McNulty Family STLP 621 Standard-Colonial Records, Inc., 52 Cummings Park, Woburn, MA 01801

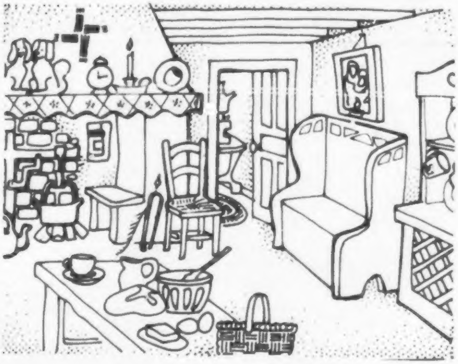
A Visit to Ireland, Malachy Doris and Ceili Band. FLPS 1539 Fiests Record Company, 1619 Broadway, New York, N. Y.

Cooking

Irish cooks are certainly the best source of information about Irish cooking and any school can locate practitioners of this cuisine in their local community. Parents or relatives can probably provide demonstrations of food preparation and could help the class prepare a typical Irish banquet. If there is need to use a cook-book get:

Sheridan, Monica *The Art of Irish Cooking.* New York: Berkeley Publishing Company, 1966, 1970. 161 pp., index. Illustrated. 75 cents
Not only does the author tell how to cook the foods, but she also provides an introductory essay on Irish cuisine and begins her sections with Gaelic quotations. (all ages)

Favorite Cookies From Other Lands. The Nestle Co., Inc., Consumer Service Dept., 100 Bloomingdale Road, White Plains, N. Y. 10605. If you prefer cookie making, get this book as it has recipes for Irish cookies. Up to 30 copies will be sent free of charge.



Dancing

Two words are used for dancing in modern Gaelic, *damhsa* and *rinnce.* The first is derived from the French word *danse,* just as is our English term, and the other comes from the English word, rink, meaning to skate on ice. The terms *coir* and *poirt,* signifying a reel or a jig today, actually come from the words for lively pieces played on the harp. Due to this use of loan words, some scholars believe that Irish dancing isn't very ancient. However, with the wealth of instruments and music that we know the Celts possessed, it would have been strange, indeed, if they had completely refrained from dancing.

Modern Irish dancing exists in two main types: solo performances and group dances. The main solo dances are jigs, reels, hornpipes, and slip or hop jigs. Group dances are especially *The Four Handed Reel, The High Caul Cap* and *The Humours of Bandon* which were all performed on the social get-togethers called *ceili.* Admittedly, *ceili* originally implied an evening of conversation and refreshment. But they later came to include both singing and group dancing.

Irish Step Dancing is taught in many Connecticut communities and instructors in this field can be located in the Yellow Pages of the Telephone Directory under "Dancing Instruction". Their students often give public performances and take part in local, regional, national and international contests.

RESOURCES ON DANCING

Burchenal, Elizabeth *National Dances of Ireland.* New York: , 1929
O'Keefe, J. G. and A. O'Brien, *A Handbook of Irish Dances.* Dublin: , 1960.
O'Rafferty, P. and G. *Dances of Ireland.* London: , 1953.

Children's Games and Entertainments

Like children everywhere, Irish children love to play games. Here are two Irish games that elementary and middle school youngsters will enjoy trying out.

Blarney Stone

This game is adapted from the legend about the stone at Blarney Castle, Ireland, which is supposed to make anyone who kisses it glib and pleasing of speech. Unfortunately, in order to reach this stone, the visitor has to lie down and lean backwards through a narrow opening.

To begin the game, the children stand in two lines, facing each other about twenty feet apart. After they have shut their eyes and put their hands behind their backs, a good sized stone is placed somewhere in the area between the rows. The leader signals the game to start and the children move forward, keeping their eyes shut and their hands behind them. When

"Stop" is called, they open their eyes and quickly run to touch the "Blarney Stone". The child who gets there first can touch the stone and has the right to speak now Everyone else goes back to their places. The child touching the "Blarney Stone" can suddenly call out,

"Blarney – bum!
Run, run, run!"

All the other players have to run up and down past the child at the "Blarney Stone" as close as they dare. That child has to keep one hand on the "Blarney Stone" while trying to tag someone else. Once tagged, the next child joins hands with the first person at the "Blarney Stone" and makes a chain. Then the new "Blarney Child" can call out and the game goes on until everybody has been caught and has the gift of "blarney."

The Easter Egg Game

Six eggs are needed for each small group of four to ten children, as well as a wand or cane, and a large kerchief. The eggs must be dyed six different colors: blue, black, green, red, white and gold. Outdoors the eggs can be propped up in sand, or cotton can be used to stand them up in if the game is played inside. The players are each blindfolded in turn and then they have to touch the colored eggs with the wand or cane carrying out the sequence of actions in this rhyme:

"Mike and Meg, Pat and Peg,
Watch me tap this Easter egg:
Blue and black, green, red and white
Value at two, four, six, five and one.
Should I tap the egg of gold,
It shall be mine to hold."

The first player to score twenty wins the game.*

Ceili and *Feis*

Any group engaged in Irish Studies will enjoy having a traditional evening of entertainment in the form of a *ceili.* Many Irish organizations sponsor *ceili* on a weekly or monthly basis, so a group could attend one of these to observe how to organize one of their own. A *feis* is a day of contests and competitions. They can be of all kinds: literary, musical, poetic, or sports. Some eighteen major *feisseanna* take place each year under the auspices of the North American Feis Commission. Four are in Connecticut.

Hartford, Mr. Tom Bowie, 109 Overlook Drive, West Hartford, Ct. 06107
In 1975 it was on June 1.

New Haven, Gaelic Football and Hurling Club Feis, Mr. Tom McGreevey, 89 Beacon Avenue, New Haven, Ct. 06512
In 1975 it was on June 29.

Stamford AOH Feis, Ms. Betty Jordan, 36 Leeds Street, Stamford, Ct. 06902
In 1975 it was on July 13.

Waterbury, Mr. Tim Carmody, 11 Ludlow Street, Waterbury, Ct. 06710
In 1975 it was on August 3.

Gaelic Athletics and Field Sports

The Gaelic Athletic Association was founded in Ireland by Maurice Davin and Michael Cusak in 1884. It was aimed at reawakening national pride and vigor by preserving and popularizing native Irish sports. It has been very successful in doing this and today well over 100,000 boys and men compete on its teams. It also sponsors clubs for Irish immigrants in England and Scotland. There is a Gaelic Athletic Association in the United States too, and it has even been able to play the winners of the Irish National League in football and hurling. There is also an American League of Gaelic teams in the U.S. and Canada. Other Gaelic sports clubs are in Australia, New Zealand and South Africa.

There are four main Gaelic games. According to the Celtic sagas every hero worth his salt was invincible on the hurling green, and hurling is still a major sport in Ireland. So much is the game linked with the Irish spirit, that the English tried to ban it. Fifteen players are on each team and try to drive a ball called the *sliothar* toward their goal. A three point goal is scored if the ball passes under the cross-bar between the goal posts. One point is earned if it goes above it.

Gaelic football uses rules different from soccer or rugby, and actually was played in Cork,

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* The games are adapted from Sara E. Hunt and Ethel Cain. *Games the World Around.* New York: A. S. Barnes and Company, 1950, pp. 140-141.

Dublin, Louth and Meath before these other games were invented. Handball is the third Gaelic sport, and the fourth is *camogie*, an adaptation of hurling for women.

Other popular Irish sports are road bowling, played on a dirt road using an iron ball weighing 16 to 28 ounces, and lawn tennis. Irish athletes also play cricket, hockey and rugby. Golf was invented in Scotland but travelers from there introduced the game into Ireland in the nineteenth century. The English brought badminton with them to Ireland, and it is also widely played there. Among table games, bridge and chess are favored among the Irish.

The Irish are also famous for boxing, and Jack Dempsey, once the world champion from America, was born in County Kildare in 1862. Who hasn't heard of Irish horse racing or dreamed of winning the Irish Sweepstakes? Horse breeding is an organized activity among the Irish and there are many horse shows in the country.

SOURCES ON ATHLETICS AND SPORTS

Films

Christy Ring. Color, sound, 16 mm., 13 min. Hurling, Ireland's national game, is demonstrated by an outstanding player, Christy Ring of Cork. Borrowers pay only shipping charges.

Consulate General of Ireland
33 East 50th Street
New York, N. Y. 10022

Ireland, Isle of Sport. Color, sound, 16 mm., 33 min. 1963.
Traditional Irish sports, such as hurling, Gaelic football and County Cork bowling are shown. Borrowers pay only shipping charges.

Consulate General of Ireland
33 East 50th Street
New York, N. Y. 10022

Magazine

Gaelic Sport. 80 Upper Drumcondra Road. Dublin 9, Ireland. $7.50 a year.
This illustrated monthly carries articles about Gaelic sports all over the world, including the United States. Students can use it for obtaining information on Gaelic sports. (middle and high school, college, adults)

Books

Downey, P. *Hurling at the Crossroads.* Dublin, , 1966.

Lennon, J. *Coaching Gaelic Football for Champions.* Newry: , 1964.

Unit Seven
IRELAND TODAY

1. The Contemporary Scene in the Republic of Ireland
2. The Conflict in Northern Ireland

AIMS

People of Irish extraction in the United States tend to be nostalgic about Ireland, unless they have been able to visit there in recent years. Other Americans may think of Ireland in terms of stereotypes of colleens, alcoholic poets and mulligan stews. On the other hand, a bloody encounter has been going on in Northern Ireland, exhibiting many forms of bigotry and injustice. Irish Americans are deeply involved in this controversy in many ways. No realistic instruction regarding the Irish in Connecticut could ignore the contemporary scene in Ireland and the aim of this unit is to help students to be better aware of its diverse aspects.

OBJECTIVES

(1) Better recognition of developments in Ireland since the 1960's such as church and state relations, censorship, industrialization, and participation in the European Common Market.
(2) Knowledge of the roots of the situation in Northern Ireland, going back to the seventeenth century.
(3) Information regarding the alternative ways of mitigating or resolving the Ulster crisis.
(4) Deeper feelings about what it means to

live in a highly turbulent, brutal and unpredictable society such as Northern Ireland has been in recent years.

LEARNING ACTIVITIES

1. Speakers on modern Irish affairs can be located through the Irish Consulate General, 33 East 50th Street, New York, N. Y. 10022.
2. Students could get in touch with the various Irish American organizations that are concerned with conditions in Northern Ireland to compare their views and appraise their positions. A list of these groups is on pages 65-67.
3. After the students have viewed *Suffer Little Children* and read *Across the Barricades*, arrange for them to share in small interaction groups. Invite them to talk about their reactions and express their feelings.

Have they, themselves, ever had any experiences with similar irrational hostility and ingrained bigotry?

How do they think that prejudiced attitudes can be changed?

What do they believe is the way out for the people of Northern Ireland?

Are any clues provided in the film or novel?

4. Compare and contrast the treatment given by American, British and Irish writers of the books suggested for student reading on the confrontation in Northern Ireland.
5. Ask several students to each read an Irish newspaper for one week. Three papers that could be used are:

Belfast Telegraph
Belfast Telegraph Newspapers, Ltd.
Royal Avenue
Belfast, BT1 1EB, Northern Ireland

Irish Independent
Independent Newspapers, Ltd.
Middle Abbey Street
Dublin 1, Ireland

The Irish Press
Irish Press, Ltd.
Burgh Quay
Dublin 2, Ireland

The U.S. newstand price for single issues of these newspapers in 50 cents, so it should be possible to arrange to receive them for a week to use for instructional purposes for a total cost of about $10. At the end of the week students could review the contents, and discuss perspectives and any slanting that they noticed.

6. Encourage students to write to their congressmen, senators and the Department of State to obtain statements of the official United States position regarding Northern Ireland. On the basis of their study of the issues involved, do they agree with U.S. policy?

SOURCES ON IRELAND TODAY

Films

Irish Boy: Story of Sean (2nd. Edition) Color, sound, 16 mm., 15 min., 1972. Rental is $8.

A contemporary Irish dairy farm is shown with a description of how Sean O'Connor's family works and plays. There are contrast scenes of Dublin and Shannon. (elementary)

Center for Instructional Media and
Technology
University of Connecticut
Storrs, Ct. 06268

Orange and Green Color sound, 16 mm., 21 min., 1969. Rental is $10.

Events in Northern Ireland are used to portray the tragic results of social bigotry and prejudice that are expressed in irrational acts of violence. This was prepared as an NBC documentary. (middle and high school, college, adults)

CIMT
University of Connecticut
Storrs, Ct. 06268

Suffer Little Children Color, sound, 16 mm., 53 min., 1972. Rental is $19.

The impact of the Catholic versus Protestant hatred in Northern Ireland on the children of both groups is probed in the NBC documentary. (middle and high school, college, adults)

CIMT
University of Connecticut
Storrs, Ct. 06268

Books on the contemporary Irish Republic

Bestic, Alan *The Importance of Being Irish.* New York: Morrow, 1969. 169 pp.

This is a general summary of Irish commerce, farm life, festivals, industry, politics and sports. Unfortunately, it contains no illustrations. There is a lot of data, but sometimes it is presented in a form that tries to be light and humorous and fails to come across. (middle and high school)

Connery, Donald S. *The Irish.* New York: Simon and Schuster, 1968. 304 pp., ill. with photographs, indexed. $5.95.

The author is a Harvard educated American foreign correspondent who attacks stereotypes about the Irish. He analyzes the causes of today's Irish awakening, identifies tensions, and assesses the national character. It is a very attractive and well written survey. (high school, college, adults)

Lucey, Charles *Ireland and the Irish: Cathleen Ni Houlihan Is Alive and Well.* Garden City, New York: Doubleday, 1970. 256 pp., ill. and maps. $6.95.

An overview of many facets of the country and its people is presented in this handy volume, which also deals with the Northern Ireland situation. (high school, college, adults)

Books on the Conflict in Northern Ireland

Boyd, Andrew *Holy War in Belfast: A History of the Troubles in Northern Ireland.* New York: Grove Press, 1969. 206 pp., bibliography and index. $1.95.

The original causes and the evolution of the present conflict about the strife in Ulster are traced in this book. The print is small and there are no illustrations. (advanced high school, college, adults)

Lingard, Joan *Across the Barricades.* New York: Grosset and Dunlap, Tempo Books, 1972, 1973. 186 pp. 95 cents.

Set in contemporary Belfast, this novel brings together Catholic Kevin McCoy and Protestant Sadie Jackson. The plot moves fast, and conflict, fear and violence are all present—as well as compassion and love. Some dialect is used, so a short glossary might help readers (middle and high school, college, adults)

Northern Ireland: A Report on the Conflict. New York: Vintage Books, 1972. 310 pp. and index. $1.95.

This is an extended version of two articles published in the *London Sunday Times* in 1971 and later read into the U.S. *Congressional Record.* It is a lucid report, from a British perspective, based on interviews and observations made in Ulster. (high school, college, adults)

Paor, Liam de *Divided Ulster,* Second Edition. Baltimore: Penguin Books, 1972. 219 pp., notes, maps and index. $1.75.

Liam de Paor was born in Dublin and is a trained archeologist and historian. He writes from an Irish perspective and traces the background that has led to the present crisis. Again, small print and the lack of illustrations make this a hard book for some readers. (advanced high school, college, adults)